

# EVALUATION OF MADARSA MODERNISATION PROGRAMME IN UTTAR PRADESH

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## PREFACE

The Madarsa is an Institution of Muslims imparting traditional education from primary to higher and advance level. Muslims established and maintained these Madarsas. However, this educational system remained slow to change its education pattern with the changing conditions of the World. In recent years, Muslim community, scholars and the government have shown increasing interest in Madarsa education with a view to explore the ways and means to revamp the system. Madarsa Modernisation Programme (MMP) is one such initiative of the government which helps to improve the standard of Madarsa education. Since this programme has been in operation since 1993-94, the Ministry of Welfare, Government of India entrusted Giri Institute of Development Studies, Lucknow to conduct an evaluation of the programme and make a situational analysis of today's Madarsa education. This report is an endeavour in this direction.

I take this opportunity to express my gratitude to all those who helped me in completion of this study. I am very thankful to the officials of the Ministry of Welfare, Government of India for sponsoring the study.

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## CHAPTER I

### INTRODUCTION

#### 1.1 BACKGROUND

The poor socio-economic status of muslims in the post-independence India is now a known fact and several explanations have been put forth by the policy planners and academicians to explain its causes. One of the important and acknowledged reasons is the educational deprivation and backwardness that prevail among muslim masses in comparison with the rest of Indian society. The educational backwardness of Muslim community itself is generally said to be due to their religious orthodoxy and over emphasis on theological education with little effort to change the traditional education system and acquire the knowledge relevant to the needs of changing world. It is generally perceived that the influence of modern education is seen by the muslims as a threat to Islamic values and, therefore, muslims prefer to send their children to Madarsas and Maqtabas which reduces the chances of Muslim children for upward social and economic mobility. No doubt, the process



of formal education in India, as elsewhere in the World, began in religious teachings, in observance of rules and regulations, rites and customs, performance of prayers etc. There would be no harm to the growth and development of any community if some of its people obtain religious education and pass it on to the coming generation to sustain their religious and cultural identity. However if quite a substantial part of population remain involved in religious education, the self imposed isolation of the community is bound to surface over a period of time leading to vicious circle of poverty and backwardness. Even today quite a substantial number of Muslim children are being taught in Madarsas/Maqtabs in India and the system needs a change as has been done in many Muslim countries.

## 1.2 MEANING OF MAQTAB/MADARSA

Mosques remained the main place of muslim education since the origin of Islam. With the increase in Muslim population, it began to cause inconvenience in prayers etc. As a result, a separate and speciified place mostly adjacent to Mosques, was earmarked for religious teachings. Such a place was called Maqtab. It derived its

name from the Arabic Word Kitabat which means a place of elementary religious teachings. The aim of Islamic primary education was to impart the knowledge of holy Koran, prayers etc. In India even today the Maqtabas are being run mostly in a small place adjacent to Mosque in their century old form without any significant change in the methods of teachings and subjects taught.

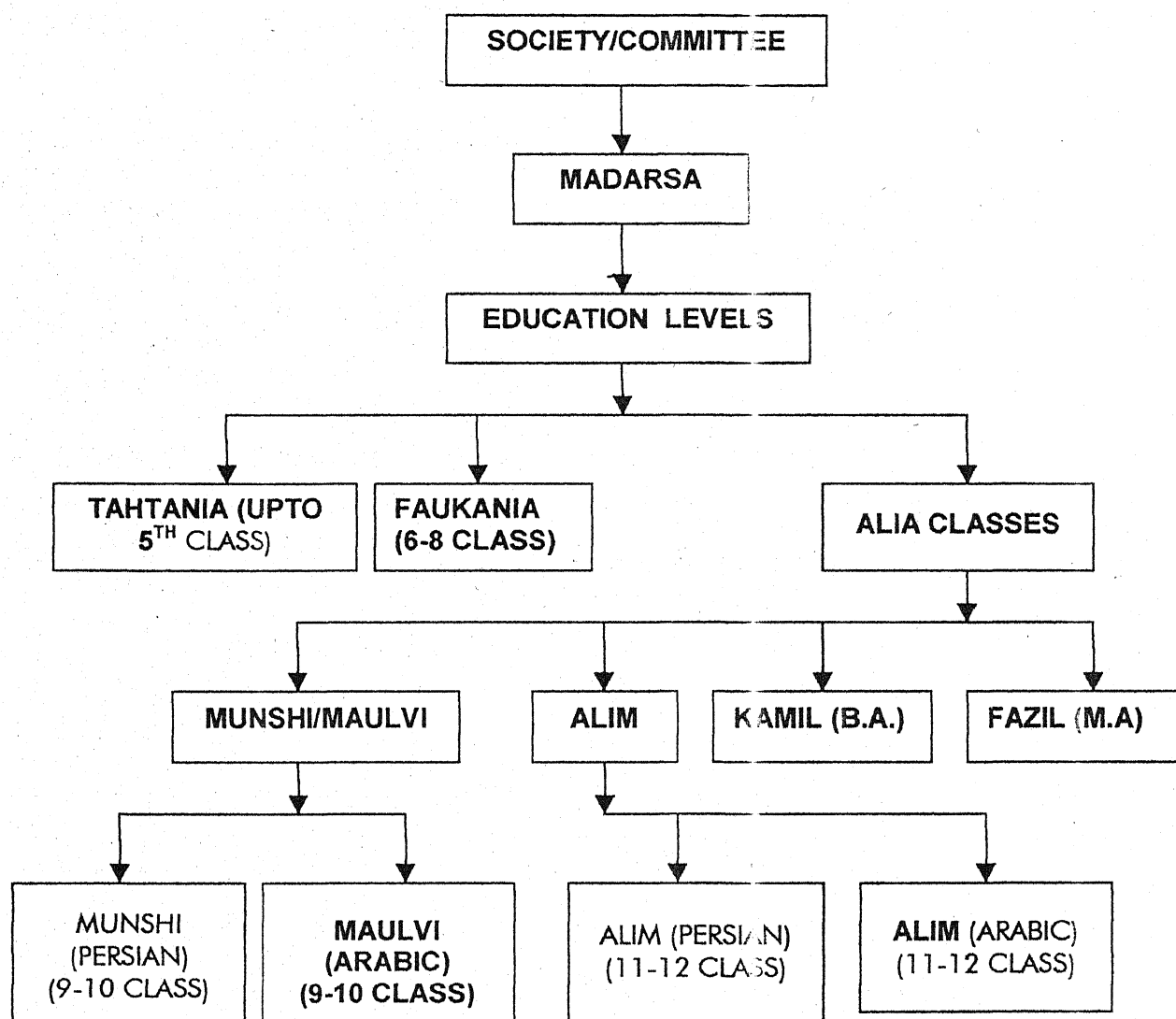
A Madarsa is a place of learning of elementary as well as higher education. Both religious and secular subjects are taught here but greater emphasis, as generally perceived, is laid on theology. The Madarsas as exist today may not be necessarily adjacent to the Mosques. Mostly the Madarsas in U.P. as has been observed, have their own buildings, library and in some cases a boarding house. These have become mostly independent and autonomous organisations, registered with the Registrar, Societies Registration Act, 1860 and affiliated to or recognised by the Registrar, Arabi/Farsi Examination Board, Allahabad. Most of them are financed entirely by the Muslim community with donations in cash, kind and property. Some receive government grants-in-aid also. After getting education from these Madarsas, students usually become teacher in the same Madarsa or as a

Imam in Mosques. Some seek admissions in the Universities in oriental courses. It is the general notion that pass out children from Madarsas have little capabilities to compete for employment in market. The Madarsas in U.P., generally, offer the following levels of education:

TABLE 1.1 : EDUCATION LEVELS OFFERED BY MADARSAS IN U.P.

Sl. No.	Standard	Class Level	Equivalent to
1.	Tahtania	Upto V	Primary
2.	Faukania	VI to VIII	Junior High School
<u>Alia Classes:</u>			
3.	Munshi/Maulvi	IX to X	High School
	(i) Munshi (Persian) (ii) Maulvi (Arabic)		
4.	Alim	XI to XII	Intermediate
	(i) Alim (Persian) (ii) Alim (Arabic)		
5.	Kamil	B.A.	Graduate
6.	Fazil	M.A.	Post-Graduate

## MADARSA EDUCATION IN UTTAR PRADESH



### 1.3 MADARSAS IN U.P.

The number of Madarsas in U.P. have shown considerable Growth in post-independence India. In U.P. the expansion is remarkable. As per the rough estimate of the Registrar, Arabi/Farsi examination Board, Allahabad, Government of U.P., there are more than 10,000 Madarsas which are functioning in the state. According to the Secretary of Deeni Taleem Council, a body established in 1959 to streamline Madarsa Education in U.P., there are, at present, more than 20,000 madarsas registered with the Council. As per the information furnished by Registrar, Arabi/Farsi Examination, there are 478 registered Madarsas and out of these, 317 are receiving recurring grants from the Government. The Central Government has also provided ad hoc grants to 119 madarsas under the modernisation programme. Interestingly every village in U.P. where Muslim population is sizeable, has a Maqtab. The enrolment in these Madarsas and Maqtabs considered together is definitely very high. According to data of the Registrar, Arabic/Farsi Examination Board, 13258 students were enrolled in 1992 in Arabi/Farsi examinations of two year

duration. If such a large number of Madarsas continue to impart religious education without imparting teachings in modern subjects the educational backwardness of Muslims will continue to persist leading to serious social implications.

#### 1.4 MADARSA MODERNISATION PROGRAMME/SCHEME

The Government of India has initiated a scheme of Madarsa Modernisation. Under the scheme, implemented through the State Governments, Central grants-in-aid is being made available to Madarsas for starting modern teachings in Science, English, Hindi and Maths along with traditional Mazahabi Taleem in Arabi and Farsi. The basic objective of the programme is to improve the educational standard of Madarsas at par with the requirement of present time so that large number of Muslim children may obtain education which is needed in view of the present needs and may get opportunity to join the social mainstream in terms of better representation in socio-economic fields. Under the scheme, the Madarsas are given grants to appoint one teacher with qualification in modern subjects to teach modern subjects on a consolidated salary of Rs.2200/- p.m. Apart from it, an ad-hoc grant of Rs.4000/- is also given to improve the

infrastructure of the Madarsas to make them capable of managing teachings of modern subjects. The scheme has been in operation since 1993-94 in U.P. and it has evoked good response from the Madarsas in U.P. According to the Directorate of Minorities Welfare, Government of Uttar Pradesh, so far 120 Madarsas have been covered under the scheme and proposals to modernize 199 Madarsas have been sent to Government of India. Since the scheme has been in operation for some time and its success is going to usher in a revolutionary change in the educational status of Muslims in India, it is very essential to conduct an evaluation study of the scheme in order to assess its success and shortcomings. The present study is an attempt in this direction.

#### 1.5 OBJECTIVES

The main focus of the study is to make a situational analysis of Madarsa education and assess the impact of Madarsa Modernisation Programme of the Government to arrive at policy recommendations to develop a integration between Madarsa and general education. Broadly, the major objectives of the study are:

- (i) To examine the availability of educational facilities in Madarsas of U.P.*
- (ii) To examine the enrolment, drop-out, retention, stagnation and completion pattern of Madarsa students.*
- (iii) To examine the profile of Madarsa students and teachers.*
- (iv) To examine the impact of Madarsa Modernisation Programme of the government.*
- (v) To findout the opinion of teachers, students and Muslim community on Madarsa education.*
- (vi) To suggest suitable policy recommendations to restructure the Madarsa education for making it more relevant and effective.*

#### 1.6 METHODOLOGY

The study is based mainly on primary data collected from the sample Madarsas. Some secondary



informations were also obtained from the Department of Minorities Welfare, Government of U.P. The secondary informations on the progress of Madarsas was obtained from the 1994-95 publication - Shikha Ki Pragati, Department of Education, Govt. of U.P. The work of the study was initiated by selecting sample Madarsas. A sample of 30 Madarsas, as mentioned in the proposal of the study, was selected. The Department of Minorities Welfare provided a list of 119 Madarsas which received financial support from the Government of India under the Modernisation Programme. It was decided to select thirty sample Madarsas out of 119 Madarsas. A list of total 119 Madarsas which received grants from the government under the Modernisation Programme during 1995-96 is enclosed as Appendix-I. It was decided to select 30 sample Madarsas on the basis of random sampling. Thus, following Madarsas were selected:

TABLE 1.2 : SAMPLE MADARSAS OF THE STUDY

S1. Name of Sample Madarsas No.	Number of sample students	Number of sample teachers
1. Maktab Islamia Nagar Bazar, Basti	14	4
2. Darul Uloom Ahle Sunnate-Gulshan-e-Raza, Basti	6	4
3. Madarsa Arabia Ahle-Sunnat Baharul Uloom, Basti	9	3
4. Darul Uloom Ahle-Sunnat Faizunnabi, Basti	12	3
5. Madarsa Zia-ul Uloom, Gorakhpur	12	5
6. Madarsa Darul Uloom Hussainia, Gorakhpur	10	5
7. Siddiquia Islamic School, Kakori, Lucknow	29	5
8. Madarsa Darul Uloom Usmania, Kakori, Lucknow	27	6
9. Darul Uloom Warsia, Gomti Nagar Lucknow	29	5
10. Islamic Girls School, Kanpur	10	6
11. Madarsa Drakhshan Niswa, Kanpur	11	6
12. Madarsa Saidul Uloom, Allahabad	16	4
13. Madarsa Arabia Shahejahanpur, Allahabad	17	3

Contd...

Table 1.2 Contd...

S1. Name of Sample Madarasas No.	Number of sample students	Number of sample teachers
14. Madarsa Gousul Uloom-Gousia, Allahabad	20	6
15. Madarsa Talimul Quran, Allahabad	15	4
16. Madarsa Nooria Niswan, Allahabad	16	5
17. Madarsa Imamia Anwarul Uloom, Allahabad	10	3
18. Madarsa Falahul Muslemeen Urdu Medium School, Allahabad	10	4
19. Madarsa Firdousul Islam, Niswan, Allahabad	15	4
20. Madarsa Jamia Zia-ul-uloom, Varanasi	21	8
21. Madarsa Ihyausunnah, Varanasi	23	5
22. Madarsa Faiz-e-aam Niswan, Mau	6	1
23. Madarsa Darul Uloom Niswan, Mau	5	2
24. Madarsa Jamia Asaria Darul Hadees, Mau	9	1
25. Madarsa Mohammadia, Mau	6	1
26. Madarsa Faiz-e-aam, Mau	5	1
27. Madarsa Danishgah-e-Niswan, Mau	4	2
28. Madarsa Alia Niswan, Mau	3	1
29. Madarsa Alia Arabia, Mau	5	1
30. Madarsa Siddiqua Niswan School, Kanpur	5	3
TOTAL	380	111

From the sample Madarsas, 111 teachers were selected randomly for detailed study which included all the teachers appointed under the Modernisation Programme. Besides, 380 students of different levels were also randomly selected and studied. The random selection technique was applied because it was observed by visiting a number of Madarsas in different regions of U.P. that application of other sampling techniques may not be appropriate. To understand the perception of Muslim community, teachers and students, Focus Group Discussions (FGD) were organised at the places of sample Madarsas. Three sets of questionnaires were used for data collection from Madarsas teachers, students and in FGD. The Focus of the study has been to make a situational analysis and assess the impact of Modernisation Programme on the basis of data pertaining to the year 1995-96. The analysis in study is based on the tabular technique.

## CHAPTER II

### MADARSAS IN UTTAR PRADESH: THE PRESENT STATUS

It is perceived that the Madarsa education still plays an important role in educational attainment of Muslims in our society. In U.P. alone, thousands of Madarsas have come up over the years. It is generally viewed that this education system is essentially conservative and do not provide expected returns as per the needs of society. The Madarsa students generally belong to the poor socio-economic strata of muslim society. There are high incidence of drop-outs among the students. The Madarsas are autonomous and run with own generated finances mobilised from the community itself, though endowed with poor infrastructural facilities particularly in case of girls Madarsa.

In view of such notions, it becomes worthwhile to examine the major characteristics of the Madarsa education system as exists today. In this chapter, a situational analysis of Madarsa education has been made on the basis of data collected from the sample Madarsas.

## 2.1 YEAR OF ESTABLISHMENT:

The early Madarsas/Maqtabas were established in India since the beginning of tenth century when Arabs came here. The system obtained state patronage and prospered during the long period of muslim rule. The Madarsa education system experienced a set back during the British rule. However, the system continued to be the centre of religious teachings and learnings and some of Madarsas became the world known centre of the study and teachings of Islamic theology. The madarsa system as exists today was established long back. It is also evident from the year of establishment of our sample Madarsas. The Table 2.1 shows that around 77 per cent of the sample Madarsas have more than a decade long existence. Some of them like Madarsa Faiz-e-Aam, district Mau is 94 years old. All of our sample Madarsas are found to be registered under the U.P. Societies Registration Act, 1860 and managed by a duly constitutted managing committee. These Madarsas are also registered with the Registrar, Arabi/Farsi Examination Board, Allahabad, Government of U.P., Allahabad. The name of the sample Madarsas with their year of establishment has been given in the Table-2.1 which shows that how old Madarsa education system is in the state of U.P.:

TABLE 2.1 : NAME AND YEAR OF ESTABLISHMENT OF THE SAMPLE MADARSAS

NAME	YEAR OF ESTABLISHMENT
1. Madarsa Alia Arabia Domanpura Mau	1868
2. Madarsa Arabia Shahejahan Akbarpur Allahabad	1970
3. Madarsa Alia Niswan Domanpura Mau	1975
4. Madarsa Arabia Ahle-Sunnat Baharul Uloom Ansar Tola, Khalilabad Basti	1966
5. Darul Uloom Warsia Ujariyon, Vishalkhand Gomti Nagar Lucknow	1988
6. Darul Uloom Usmania Durgaganj Kakori Lucknow	1971
7. Madarsa Darul Uloom Husainia Imambara Diwan Bazar Gorakhpur	1960
8. Darul Uloom Ahle-Sunnat Faizunnabi Mouja Konder Basti	1988
9. Darul Uloom Ahe-Sunnat Gulshan-e-Raza Ramwanpur Kolan Basti	1989
10. Madarsa Drakshan Niswan School Makhania Bazar Kanpur	1976

NAME	YEAR OF ESTABLISHMENT
11. Madarsa Danishgah-e-Niswan Mohsinpur Mau	1976
12. Madarsa Darul Uloom Niswan Mohalla Qasimpura Mau	1975
13. Madarsa Faiz-e-Aam Maliktahirpura Mau	1902
14. Madarsa Falahul Muslemin Urdu Medium School Poora Fateh Mohd. Naini Allahabad	1994
15. Madarsa Faiz-e-Aam Niswan Malik Tahinpura Mau	1980
16. Madarsa Firdousul Islam Niswan Bahadurganj Allahabad	1976
17. Madarsa Ghausul Uloom Ghausia Ghaus Nagar, Kareli Allahabad	1987
18. Madarsa Imamia Anwarul Uloom Mirza Ghalib Road Allahabad	1988
19. Madarsa Ihyaus Sunnat Bajar Deeha Varanasi	1950
20. Islamic Girl School Rajvi Road Kanpur	1965
21. Jamia Arabia Zia Uloom Kachchi Bagh Varanasi	1958



NAME	YEAR OF ESTABLISHMENT
22. Madarsa Jamia Asariya Darul Hadees Moodaupura Mau	1954
23. Maktab Islamia Nagar Bazar Basti	1983
24. Madarsa Mohammadia Khedupura Mau	1918
25. Madarsa Nooria Niswan GTB Nagar, Kareli Scheme Allahabad	1992
26. Madarsa Sayeedul Uloom Behka, Poora Mufti Allahabad	1974
27. Madarsa Siddiquia Niswan School Patkapur Kanpur	1964
28. Siddiquia Islamic School Mandouli Kakori Lucknow	1978
29. Madarsa Taleemul Quran Salahpur Allahabad	1926
30. Madarsa Ziaul Uloom Purana Gorakhpur Gorakhpur	1942

## 2.2 STUDENTS IN MADARSAS:

The average number of students studying in tahtania (primary) level in all our sample Madarsas comes out to be 56, ranging from 123 students in class one to 32 students in class V. The average number of girl students per Madarsa is higher than the number of boy students at all class levels except at Alim level. The data showed that average number of students in Niswan (girls) Madarsas is higher than the boys Madarsas. Such situation was evident at each of the class levels except in Alim where the average number of boys is higher than the girls. We also observe a sudden increase in the number of both boys and girls students in both the boys and girls Madarsas in the Class IX. It happens so because the tenth standard of the U.P. Madarsas has been recognised as equivalent to high school of U.P. Board examination. As a result many students seek admission in class IX to pass high school and seek admission in intermediate though they did not study in classes preceeding the class IX of Madarsas. In Table 2.2, average number of girls and boys student in different classes of sample Madarsas has been computed.

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TABLE 2.2: AVERAGE NUMBER OF STUDENTS STUDYING IN DIFFERENT CLASSES OF THE SAMPLE MADARSAS

CLASS	BOYS MADARSAS			GIRLS MADARSAS			ALL MADARSAS		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	123	74	100	89	230	183	116	129	123
2	53	26	40	24	85	65	47	47	47
3	44	22	34	18	69	52	39	39	39
4	38	19	30	13	75	54	33	42	37
5	36	15	27	12	64	46	31	34	32
TAHTANIA	59	32	46	31	105	80	53	59	56
6	30	12	24	28	60	50	30	34	32
7	29	12	24	10	47	41	27	30	29
8	26	10	21	11	38	35	26	25	26
FAUKANIA	28	11	23	20	47	42	28	30	29
9	34	20	32	-	69	69	34	58	43
10	30	19	29	-	47	47	30	43	35
MUNSHI/MAULVI	32	20	31	-	58	58	32	51	39
11	20	-	20	-	11	11	20	11	16
12	19	-	19	-	20	20	19	20	20
ALIM	20	-	20	-	15	15	20	15	18

CLASS	BOYS MADARSAS			GIRLS MADARSAS			ALL MADARSAS		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
13	12	-	12	-	18	18	12	18	14
14	9	-	9	-	15	15	9	15	12
KAMIL	11	-	11	-	16	16	11	16	13
15	12	-	12	-	16	16	12	16	13
16	12	-	12	-	15	15	12	15	12
FAZIL	12	-	12	-	15	15	12	15	12
TOTAL	37	27	34	28	63	56	36	46	41

Source: Based on the data obtained from sample Madarsas.

### 2.3 RATIO OF BOYS AND GIRLS STUDENT:

The analysis of data as given in Table 2.3 showed that among total students of sample Madarsas, ratio of girls was found to be higher than the boys. The percentage of girls student comes out to be 52 as against 48 of the boys. The higher ratio of girls than boys was more remarkable at the Tahtania (primary) level. As the level of classes increased, the boys ratio was observed to be higher than the girls except at Kamil level where reverse trend is evident.

TABLE 2.3 : RATIO OF BOYS AND GIRLS STUDENT IN SAMPLE MADARSAS

CLASS	BOYS MADARSAS			GIRLS MADARSAS			ALL MADARSAS		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	65.08	34.92	100.00	16.21	83.79	100.00	44.54	55.46	100.00
2	69.64	30.36	100.00	12.55	87.45	100.00	47.33	52.67	100.00
3	70.47	29.53	100.00	11.76	88.24	100.00	47.80	52.20	100.00
4	72.32	27.68	100.00	8.09	91.91	100.00	44.14	55.86	100.00
5	75.39	24.61	100.00	6.26	93.74	100.00	46.61	53.39	100.00
TAHTANIA	68.72	31.28	100.00	12.79	87.21	100.00	45.66	54.34	100.00
6	85.16	14.84	100.00	19.02	80.98	100.00	54.83	45.17	100.00
7	84.26	15.74	100.00	3.89	96.11	100.00	50.81	49.19	100.00
8	86.84	13.16	100.00	2.84	97.16	100.00	54.12	45.88	100.00
FAUKANIA	85.36	14.64	100.00	9.72	90.28	100.00	53.26	46.74	100.00
9	91.91	8.04	100.00	-	100.00	100.00	45.53	52.47	100.00
10	94.11	5.89	100.00	-	100.00	100.00	54.24	45.76	100.00
MUNSHI/MAULVI	92.93	7.07	100.00	-	100.00	100.00	50.47	49.53	100.00
11	100.00	-	100.00	-	100.00	100.00	74.70	25.60	100.00
12	100.00	-	100.00	-	100.00	100.00	60.95	39.05	100.00
ALIM	100.00	-	100.00	-	100.00	100.00	60.43	32.57	100.00

CLASS	BOYS MADARSAS			GIRLS MADARSAS			ALL MADARSAS		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
13	100.00	-	100.00	-	100.00	100.00	46.52	53.48	100.00
14	100.00	-	100.00	-	100.00	100.00	44.13	55.87	100.00
KAMIL	100.00	-	100.00	-	100.00	100.00	45.13	54.63	100.00
15	100.00	-	100.00	-	100.00	100.00	78.81	21.19	100.00
16	100.00	-	100.00	-	100.00	100.00	78.36	21.64	100.00
FAZIL	100.00	-	100.00	-	100.00	100.00	78.81	21.19	100.00
TOTAL	75.79	24.21	100.00	10.00	90.00	100.00	48.26	51.74	100.00

Source: Based on the data obtained from sample Madarsas.

#### 2.4 : RETENTION AND DROP-OUTS:

The analysis of retention and drop-outs was carried out on the basis of enrolment data obtained from the sample Madarsas. The enrolment of boys and girls in Class I in 1989 to Class VIII in 1996 was considered to examine the rate of retention and drop-outs. The retention and drop-outs were calculated (i) against the enrolment in class I and (ii) against the enrolment in the previous year

beginning from the class I to class VIII. The analysis, thus, carried out has been shown in Table 2.4.

It is evident from the table that in U.P. Madarsas the retention rate is quite low and drop out is quite high. At the combined level of boys and girls student, the retention is only 20 per cent and drop-out comes to 80 per cent in class VIII, when calculated against class I. In case of girl students, the retention is comparatively low as compared to boys because 83 per cent girls dropped in class VIII from class I in comparison with 78 per cent boys. When we calculated retention and drop-outs against enrolment in the previous class, from class I to class VIII, it came to be known that only in class I, VI and VIII the retention of girls is higher than boys while in class III, IV, V and VII the retention of boys is higher than the girls. On the whole, the students drop-outs particularly of the girls is quite high in Madarsas.

TABLE 2.4 : ENROLMENT, RETENTION AND DROP-OUTS IN SAMPLE MADARSAS

CLASS	Number of Students reaching in different classes			Percentage of Retention against enrolment in class I			Percentage of Retention against enrolment in pre-vious class			Percentage of students dropped against Class I			Percentage of students dropped against pre-vious class		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	2618	1683	4301	100.00	100.00	100.00	-	-	-	100.00	100.00	100.00	100.00	100.00	100.00
2	2194	1551	3745	83.80	92.16	87.07	83.80	92.15	87.07	16.20	7.84	12.93	16.20	7.85	12.93
3	1979	1330	3309	75.59	79.03	76.95	90.20	85.75	88.35	24.41	20.97	23.05	9.80	14.25	11.65
4.	1850	1184	3034	70.66	70.35	70.54	93.48	89.02	91.69	29.34	29.65	29.46	6.52	10.98	8.31
5.	1702	1076	2778	65.01	63.93	64.59	92.00	90.88	91.56	34.99	36.07	35.41	8.00	9.12	8.44
6.	802	517	1319	30.63	30.72	30.67	47.12	48.05	47.48	69.37	69.28	69.33	52.88	51.95	52.52
7.	718	424	1142	27.43	25.19	26.55	89.52	82.01	86.58	72.57	74.81	73.45	10.48	17.99	13.42
8.	585	293	878	22.35	17.41	20.41	41.78	69.10	76.88	77.65	82.59	79.59	58.22	30.90	23.12

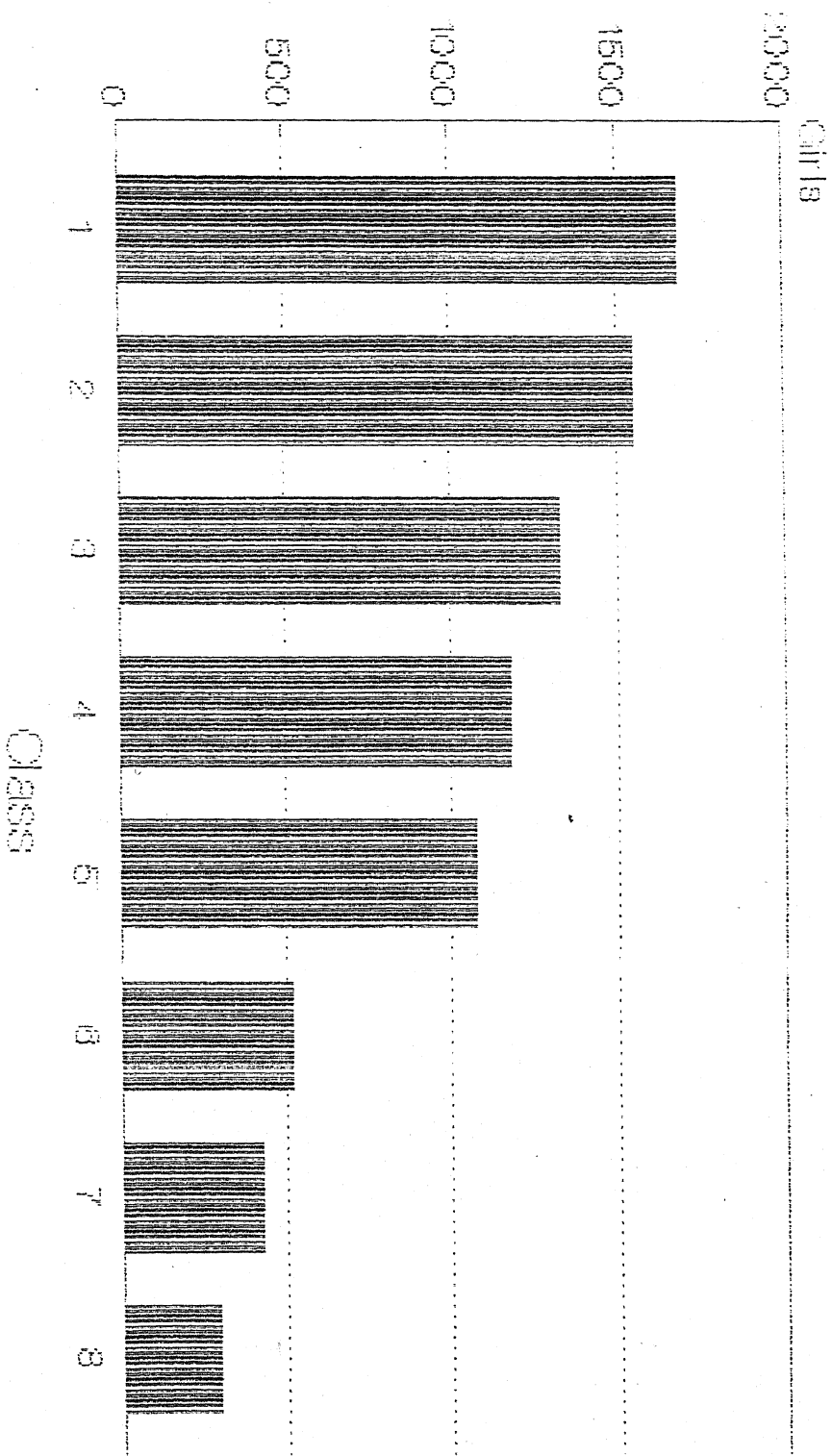
Source: Based on the data obtained from sample Madarsas.



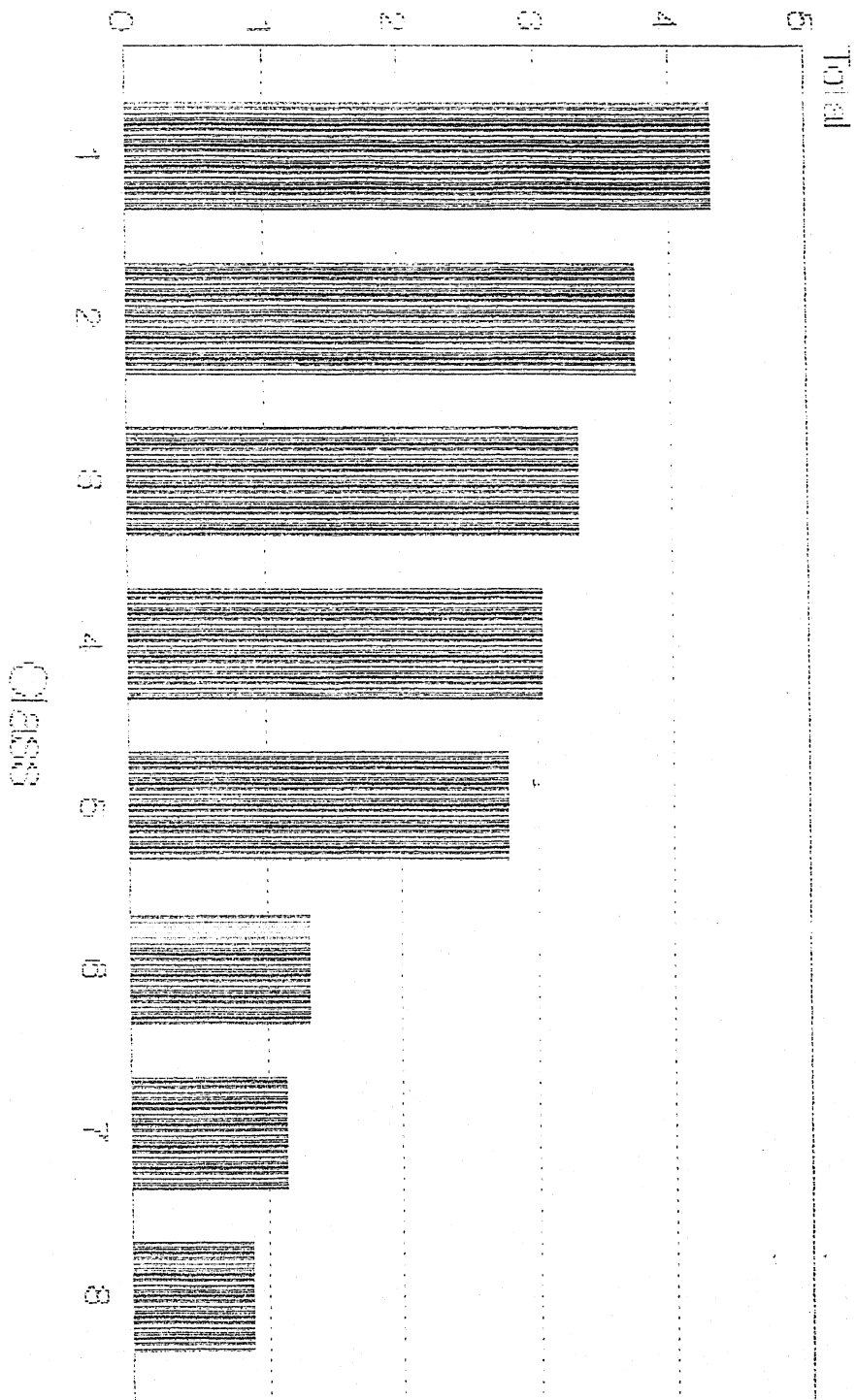
# DROP-OUT OF MADARSA STUDENTS (BOYS)



# DROP-OUT OF MADARSA STUDENTS (GIRLS)



# DROP-OUT OF MADAPSA STUDENTS (TOTAL)



## 2.5 NUMBER OF TEACHERS IN MADARSAS:

The average number of teachers in boys and girls Madarsas considered together comes to four while in girls Madarsas average four teachers are teaching as against five teachers teaching in boys Madarsas. The lesser number of teachers in girls Madarsas in comparison with boys Madarsas is evident at all levels of education. Since the students enrolment at the Tahtania level (primary) is highest, the average number of teachers are also largest at this level. The Table 2.5 shows the average number of teachers in boys and girls Madarsas at different class levels.

## 2.6 TEACHER-STUDENTS RATIO:

The average number of students per teacher in boys and girls Madarsas at different education levels were worked out and shown in Table 2.6. It is evident that there are 33 students per teacher in boys Madarsas in comparison with 56 students in girls Madarsas and 39 students at the combined level of both Madarsas. The analysis shows that the average number of students per teacher in girls Madarsas is quite high in comparison with the boys Madarsas in all classes. It is so because the

average enrolment of the students in girls Madarsas is higher than boys Madarsas but the average number of teachers per girl Madarsa is lower than the boys. The higher students-teachers ratio in girls Madarsas is evident at all levels of education remarkably at Tahtania, Munshi/Maulvi, Alim and Kamil levels.

TABLE 2.5: AVERAGE NUMBER OF TEACHERS PER SAMPLE MADARSA

STANDARD	BOYS MADARSAS	GIRLS MADARSAS	ALL MADARSAS
1. Tahtania	9	7	8
2. Faukania	4	4	4
3. Munshi/Maulvi	4	3	4
4. Alim	2	1	2
5. Kamil	2	1	2
6. Fazil	2	1	2
TOTAL	5	4	4

Source: Based on the data obtained from sample Madarsas.

TABLE 2.6 : TEACHER-STUDENT RATIO IN THE SAMPLE MADARSAS

STANDARD	BOY MADARSAS	GIRLS MADARSAS	ALL MADARSAS
	Total	Total	Total
1. Tahtania	48	67	54
2. Faukania	25	35	28
3. Munshi/Maulvi	18	51	23
4. Alim	26	66	32
5. Kamil	15	80	28
6. Fazil	10	16	11
<b>TOTAL</b>	<b>33</b>	<b>56</b>	<b>39</b>

Source: Based on the data obtained from sample Madarsas.

## 2.7 TEACHERS : SEX-WISE:

The proportions of male and female teachers in different education levels of boys and girls Madarsas were worked out and placed in Table 2.7. The table showed that around 70 per cent teachers are male while 30 per cent teachers are female in sample Madarsas. The percentage of male teachers in

TABLE 2.7 : RATIO OF MALE AND FEMALE TEACHERS IN SAMPLE MADARSAS

(Percentage)

STANDARD	BOYS MADARSAS			GIRLS MADARSAS			ALL MADARSAS		
	Male	Fe- male	Total	Male	Fe- male	Total	Male	Fe- male	Total
1. Tahtania	96.08	3.91	100.00	7.14	93.33	100.00	66.17	33.82	100.00
2. Faukania	100.00	-	100.00	9.52	90.47	100.00	69.10	30.89	100.00
3. Munshi/ Maulvi	100.00	-	100.00	8.69	91.30	100.00	72.07	27.92	100.00
4. Alim	100.00	-	100.00	-	100.00	100.00	84.21	15.78	100.00
5. Kamil	100.00	-	100.00	-	100.00	100.00	81.25	18.75	100.00
6. Fazil	100.0	-	100.00	-	100.00	100.00	85.71	14.28	100.00
TOTAL	98.15	1.84	100.00	7.36	92.63	100.00	69.56	30.43	100.00

Source: Based on the data obtained from sample Madarsas.

total teachers increases with the increase in education levels. In boys Madarsas, there are 98 per cent male teachers and two per cent female teachers while in girls Madarsas, the male teachers constituted seven per cent and female teachers 93 per cent. In the education levels above the Faukania, all teachers in boys Madarsas are male. In girls Madarsas, all teachers are female in Alim and above levels.

## 2.8 RESIDENT AND DAY STUDENTS:

It was observed during field investigation that students reside in Madarsas during their education. Such students are in boys Madarsas only. These students are generally from poor families. It is evident from the Table 2.8 that a substantial proportion of boys students reside in Madarsas particularly after Tahtania level. More than half of the students at Munshi/Maulvi and Kamil levels are found to be the residents. On the whole, an average 16 per cent of the total students are the resident in sample Madarsas. The analysis also indicated that on an average 30 students are the resident in sample Madarsas. The highest number of 24 students are found to be residents at Munshi/Maulvi standard and the lowest number of 5 students are resident at Tahtania level.



TABLE 2.8 : PERCENTAGE OF RESIDENT AND DAY STUDENTS  
IN BOYS MADARSAS

	Percentage of Resident students	Perce- tage of day students	Average number of resident students
1. Tahtania	2.31	97.69	5
2. Faukania	26.46	73.54	14
3. Munshi/Maulvi	54.84	45.16	24
4. Alim	39.93	60.07	12
5. Kamil	56.44	43.56	8
6. Fazil	43.52	56.48	9
Total	15.53	84.47	30

Source: Based on the data obtained from sample Madarsas.

## 2.9 SUBJECTS IN MADARSAS:

It is a general notion even today that the Madarsas are the traditional centres of education for muslims where theology is taught mainly. It is a fact also that for centuries Madarsas remained the centres of religious teachings and no significant change in course or teaching method was introduced which resulted into Wide-spread educational backwardness of the Muslim community. However the situation, as existed today, in case of

those Madarsas of U.P. which are registered with the Registrar, Madarsas, Government of U.P., Allahabad, seems to have undergone a change as reflected from the Table 2.9 which shows class-wise and period-wise subjects taught in these Madarsas. The table shows that in beginning i.e., Class-I, the emphasis is laid mainly on religious education and Urdu. Since class-II, Hindi, English and elementary mathematics is added. As the level of class increases, the emphasis is evident to be laid on the subjects which are needed to study to meet the current needs of society. The table gives the impression that the Madarsa education system in U.P. has been restructured as per the present needs and to prepare students who could compete for higher education and jobs. But such restructuring may be confined to only a small number of registered Madarsas. The situation in unregistered Madarsas whose number are in thousands and maqtabas which are run in every Muslim inhabited village needs to be studied. We are in view that situation in unregistered Madarsas/maqtabas has not changed much even today. Still these are the centres of religions teachings. Therefore, our view is that the Madarsa education system still requires a change in view of the today's needs. What a good change we observe in case of our sample Madarsas is

TABLE 2.9 : CLASS-WISE SUBJECTS TAUGHT IN MADARSAS

CLASS	PERIODS/SUBJECTS							
	I	II	III	IV	V	VI	VII	VIII
I	Qoran	Qoran	Deeniyat	Deeniyat	Urdu Reading	Urdu Reading	Urdu Writing	Urdu Elementary Maths
II	Qoran	Qoran	Hindi	English	Urdu Reading	Urdu Writing/ Dictation	Elementary Maths	Deeniyat
III	Qoran	Urdu	Deeniyat	Hindi	English	Elementary Maths	Social Science	Science
IV	Qoran	English	Maths	Deeniyat	Hindi	Urdu	Social Science	Maths
V	Qoran	Hindi	English	Urdu	Deeniyat	Social Science	Science	Maths
VI	Urdu	Deeniyat	Arabi/ Farsi	Science	Hindi	English	Maths	Social Science
VII	Deeniyat	Arabi/ Farsi	Science	Maths	Urdu	Hindi	Maths	Social Science
VIII	Arabi/ Farsi	Science	Deeniyat	Hindi	English	Maths	Social Science	Maths

Source: Based on the information obtained from sample Madarsas.

a result of some enlightened persons of the Muslim community who have established their own councils to reform the system. In case of our sample Madarsas, the role of Deeni Taleem Council Lucknow, is deserved to be mentioned. The council was first set up at Basti in 1959 and later shifted to Lucknow. Its aim is to encourage an awareness for the need of education among Muslims. The objectives of the council are (i) to arrange, propogation and promote general and religious education in the entire state of Uttar Pradesh; (ii) to arrange for religious education through the Urdu medium for Muslim boys and girls studying in government and semi-government schools and colleges; (iii) to arrange for opening primary classes in all Madarsas at par with the standard of class V of public schools and impart religious education therein through Urdu medium; (iv) to arrange for secular and religious education of the Muslim girls in the entire state of Uttar Pradesh; (v) to Promote and protect Islamic Maqtabas established by government or private bodies (vi) to Cooperate with organisations and institutions engaged in propogation of religious education; (vii) to effectively struggle for getting expunged those lessons from prescribed books which propogate religious beliefs and faiths of a particular

community or which are against the tenets of Islam or hurt religious feelings of Muslims and ensure that the prescribed books be secular and not against any religious faith; (viii) to establish independent standards for self-supporting primary urdu medium Maktabas in which teaching for the holy Qoran and religious education in Urdu medium is also provided; and (ix) to establish secondary schools and colleges and training schools, get them recognised as minority educational institutions and secure aid from government etc. The council has appointed committees and sub-committees to conduct the various activities for the realisation of these objectives.

#### 2.10 SEATING ARRANGEMENT:

In all the boys Madarsas, Jute mattings (tat-patties) are used for seating of students. The tat-patties are available in sufficient quantity in all these Madarsas. In girls Madarsas, it is found that around 40 per cent students upto Class V use benches. As the level of class increased, around 20 per cent of girl students are found to be sitting on chairs/tables. Our own observation revealed that the girls students in higher class

TABLE 2.10 : SEATING ARRANGEMENTS IN SAMPLE MADARSAS

CLASS	BOYS MADARSAS	GIRLS MADARSAS			ALL MADARSAS		
	Tat/ Patti	Chair/ Table	Bench	Tat/ Patti	Chair/ Table	Bench	Tat/ Patti
I	20 (100.00)	-	4 (40.00)	6 (60.00)	-	4 (13.33)	26 (86.67)
II	20 (100.00)	-	4 (40.00)	6 (60.00)	-	4 (13.33)	26 (86.67)
III	20 (100.00)	-	4 (40.00)	6 (60.00)	-	4 (13.33)	26 (86.67)
IV	20 (100.00)	-	4 (40.00)	6 (60.00)	-	4 (13.33)	26 (86.67)
V	20 (100.00)	-	4 (40.00)	6 (60.00)	-	4 (13.33)	26 (86.67)
VI	20 (100.00)	2 (20.00)	6 (60.00)	2 (20.00)	2 (6.66)	6 (20.00)	22 (73.34)
VII	20 (100.00)	2 (20.00)	6 (60.00)	2 (20.00)	2 (6.66)	6 (20.00)	22 (73.34)
VIII	20 (100.00)	2 (20.00)	6 (60.00)	2 (20.00)	2 (6.66)	6 (20.00)	22 (73.34)

N.B. : Figures in brackets indicate percentage.

Source: Based on the data obtained from sample Madarsas.

in most of sample madarsas sit either on benches or on chairs. In general, Madarsa students sit on tat-patties and benches in their classes upto primary level. As the class level increases, few of them are also made to sit on chairs/tables. The Table 2.10 shows the seating methods in sample Madarsas.

#### 2.11 BUILDINGS OF MADARSAS:

It was observed during visit to sample Madarsas that buildings of Madarsas are mostly pucca. All the sample Madarsas have their own buildings and 95 per cent in case of boys Madarsas and 90 per cent of girls Madarsas have pucca construction. The average number of classrooms per sample Madarsa is found to be 14 and on an average 47 students sit in a class room. The status of girls Madarsas in terms of building infrastructure is not as good as that of boys Madarsas. The average size of class rooms and average number of class rooms in girls Madarsas are smaller than the boys. The classes in girls Madarsas are congested. It was also observed that in many girls Madarsas, there is no partition between two classes. As a result, the students of one class sit opposite to

other class, causing disturbance to the students of both class. The details of building infrastructure as obtained from the sample Madarsas have been shown in Table 2.11.

**TABLE 2.11: BUILDING INFRASTRUCTURE OF SAMPLE MADARSAS**

PARTICULARS	BOYS MADARSAS	GIRLS MADARSAS	ALL MADARSAS
1. Average Number of office rooms	2	2	2
2. Average size of office rooms	12 x 14	12 x 13	13 x 15
3. Average number of class-rooms	15	13	14
4. Average size of class-rooms	20 x 19	16 x 15	20 x 18
5. Average Number of students sitting in a class	43	51	47

Source: Based on the data obtained from Sample Madarsas

## **2.12 OTHER INFRASTRUCTURAL FACILITIES:**

The availability of major infrastructural facilities in Madarsas was recorded and tabulated separately for boys and girls Madarsas as shown in Table 2.12. It appears from the table that



Madarsas are not poorly equipped with the infrastructural facilities. All the Madarsas have library and electricity. Most of the class-rooms are fitted with fans. No doubt, games related facilities are largely absent. The position of girls Madarsas in terms of availability of various facilities is noticeably poor as that of boys Madarsas.

TABLE 2.12 : OTHER INFRASTRUCTURE IN THE SAMPLE MADARSAS

Facilities	(Percentage)					
	BOYS MADARSAS		GIRLS MADARSAS		ALL MADARSAS	
	Yes	No	Yes	No	Yes	No
1. Class Rooms with fan	90.15	9.85	45.59	54.41	92.19	7.81
2. Library	100.00	-	100.00	-	100.00	-
3. Toilet for Boys	90.00	10.00	70.00	30.00	83.33	16.67
4. Toilet for Girls	75.00	25.00	70.00	30.00	73.33	26.67
5. Electricity	100.00	-	100.00	-	100.00	-
6. Play Ground	60.00	40.00	50.00	50.00	56.67	43.34
7. Games period	25.00	75.00	20.00	-	36.66	63.34
8. Games teacher	10.00	90.00	30.00	70.00	16.67	83.33

Source: Based on the data obtained from sample Madarsas.

### 2.13 LIBRARY BOOKS:

It has already come out that all Madarsas have Library. On an average, 2129 books of different subjects are there in the library of each Madarsa. These books are mainly on theology and Urdu/Persian literature. The books on modern subjects like English, Science and Mathematics are few as the Table 2.13 shows.

TABLE 2.13 : LIBRARY BOOKS IN THE SAMPLE MADARSAS

SUBJECTS	Total Books	Percentage	Average No. of Books
1. Arabic	34874	54.60	1162
2. Persian	6208	9.72	207
3. Urdu	8894	13.92	296
4. English	2229	3.49	74
5. Hindi	8393	13.14	280
6. Science	632	0.99	21
7. Mathematics	416	0.65	14
8. Others	2230	3.49	74
TOTAL	63876	100.00	2129

Source: Based on the data obtained from sample Madarsas.

## 2.14 SOURCES OF INCOME:

The Muslim community and Muslim individuals patronised Madarsas/Maqtabs since beginning. Governments have had little to do to provide financial assistance till the country gained independence. After independence, the role of government increased in planning and financing of education. However, Madarsas did not receive government aid for quite a long time. When government constituted a Arabi/Farsi Madarsa Board in U.P. and appointed a Registrar for the registration/recognition of Madarsas/Maqtabs to provide grants-in-aid, recurring and ad hoc, the management of few of the Madarsas/Maqtabs got them registered and availed government grants. However only small numbers of the Madarsas got registered and received grants. Most of them still function unregistered and managed with funds collected from community as donations, gifts and charities. Since our sample Madarsas are registered and receive recurring grant, the analysis of finances of Madarsas is, somewhat, limited. The sources of income of our sample Madarsas has been shown in Table 2.14 which indicates that average income per Madarsa from all sources in 1996 was Rs.6.12 lakhs. The average income per girls Madarsa comes to

roughly Rs.7.00 lakh as against Rs.5.64 lakhs in boys Madarsa. Out of the total income, recurring aid from government is main source followed by income from donations and income from non-recurring grants. This trend is evident in case of both types of Madarsas. However, the share of income from donations comes relatively little in girls Madarsas as compared to boys Madarsas.

TABLE 2.14 : SOURCES OF INCOME IN MADARSAS

(Rs.)

SOURCE	TOTAL INCOME			AVERAGE INCOME PER MADARSA		
	BOYS MADARSAS	GIRLS MADARSAS	ALL MADARSAS	BOYS MADARSA	GIRLS MADARSA	ALL MADARSAS
Total Annual Income	11274619	7063640	18338259	563731	706364	611275
Income From government grant						
A - Recurring	7402865 (65.66)	5835685 (82.62)	13238550 (72.19)	370143	583569	441285
B - Non-Recurring	608000 (5.39)	305514 (4.33)	913514 (4.98)	30400	30551	30450
Donation in Cash	3263754 (28.95)	922441 (13.05)	4186195 (22.83)	163188	92244	139540

N.B. : Figures in brackets indicate percentage.

Source: Based on the data obtained from sample Madarsas.

## 2.15 ITEMS OF EXPENDITURES:

The average expenditure per Madarsa in 1996 comes out to be Rs.6 lakhs. The average expenditure in girls Madarsas is comparatively higher than boys Madarsas. The major items of expenditure are the payment of salary to the teaching and non teaching staff as evident from the Table 2.15. On an average, Rs.5 thousand to Rs.7 thousand per Madarsa is also spent on purchase of books/stationery. Taking into account total expenditure in relation to total income, it comes out that Madarsas spent roughly 98 per cent of their total income on different items like salary payment to teaching and non-teaching staff, building construction and maintenance, purchase of books/stationery and furniture, water and electricity charges, other expenses and miscellaneous expenses. The proportion of expenditure to income is found to be 99 per cent in boys Madarsas as compared to 96 per cent in girls Madarsas.

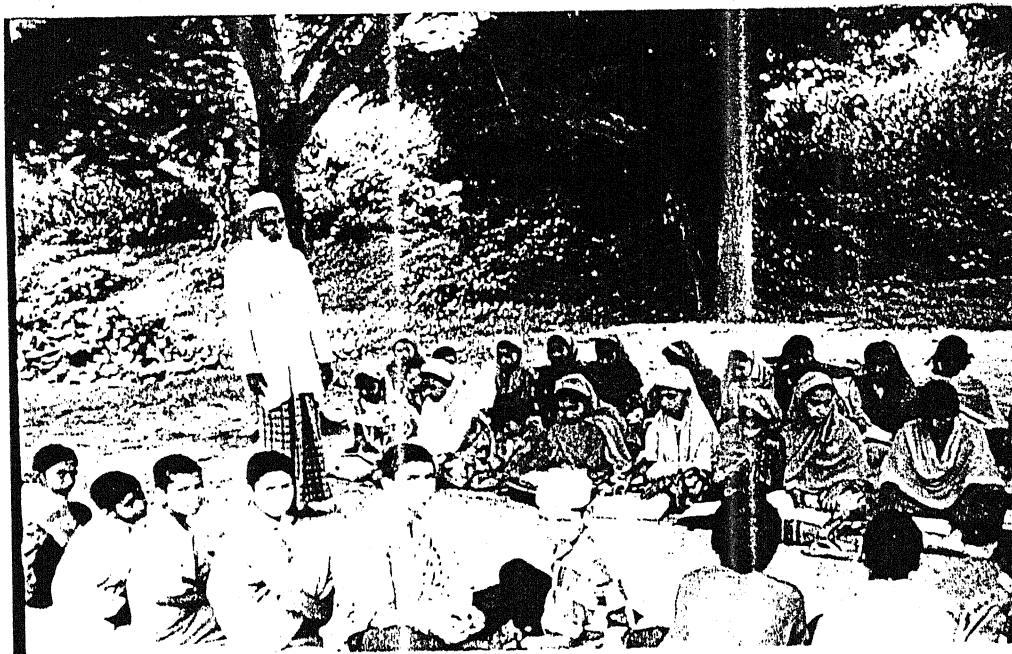
TABLE 2.15: EXPENDITURE ITEMS OF MADARSAS

(Rs.)

Items	Expenditure			Average Expenditure per Madarsa		
	Boys Madarsas	Girls Madarsas	All Madarsas	Boys Madarsa	Girls Madarsa	All Madarsas
Total Expenditure	11126120 (100.00)	6801517 (100.00)	17927637 (100.00)	556306	680151	597008
Salary of teaching staff	8860599 (79.65)	5400738 (79.54)	14269337 (79.60)	433030	540074	475045
Salary of Non-teaching staff	890216 (8.07)	583806 (8.58)	1482022 (8.27)	44911	58381	49001
Building construction repair & Maintenance	309700 (2.78)	305679 (4.49)	615379 (3.43)	15485	30568	20813
Books/Stationery	116165 (1.04)	76485 (1.12)	192650 (1.07)	5808	7649	6122
Furniture	134890 (1.21)	115791 (1.71)	250681 (1.40)	6745	11579	8856
Water/Electricity	119253 (1.07)	58948 (0.86)	178201 (0.99)	5963	5895	5840
Other expenses	82444 (0.74)	62748 (0.92)	145192 (0.81)	4122	6275	4340
Miscellaneous Expenses	604853 (5.44)	189322 (2.78)	794175 (4.43)	30243	18932	26473
Percentage of Expenditure to Income	98.68	96.29	97.76			

N.B. : Figures in brackets indicate percentage.

Source: Based on the data obtained from sample Madarsas



A MAQTAB CLASS IN OPEN



A PRIMARY CLASS OF MADARSA





A TEACHER TEACHING HINDI IN A PRIMARY CLASS OF MADARSA

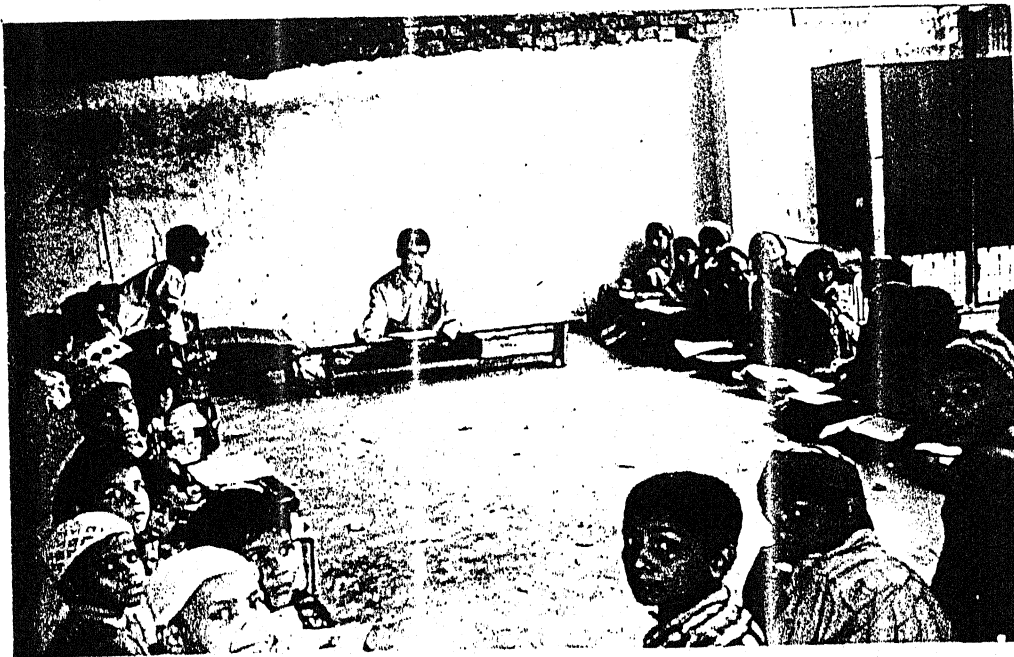


VIEW OF TWO CLASSES BEING HELD IN THE CORRIDOR OF A MADARSA

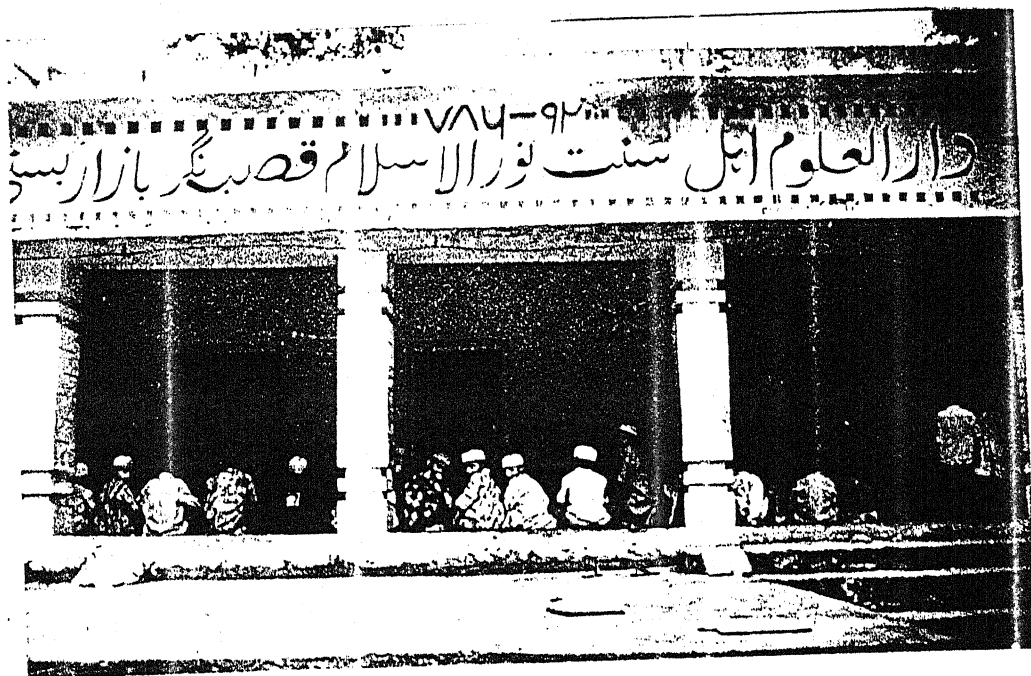




VIEW OF A PRIMARY CLASS IN A MADARSA



A TEACHER TEACHING IN PRIMARY CLASS OF MADARSA



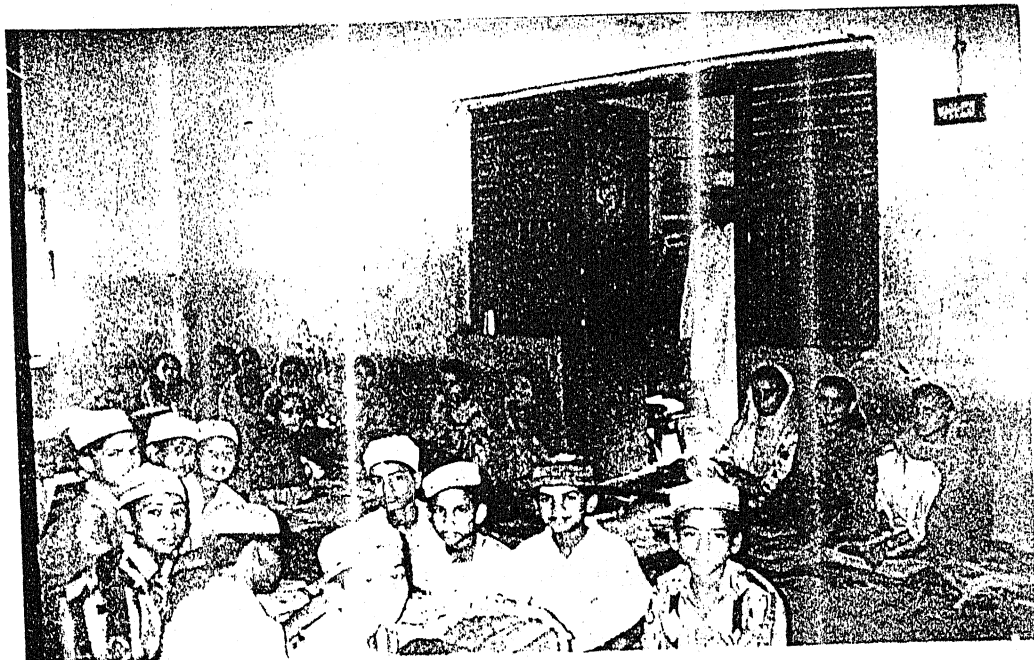
TO PRIMARY CLASSES BEING HELD IN THE CORRIDOR OF A MADARSA



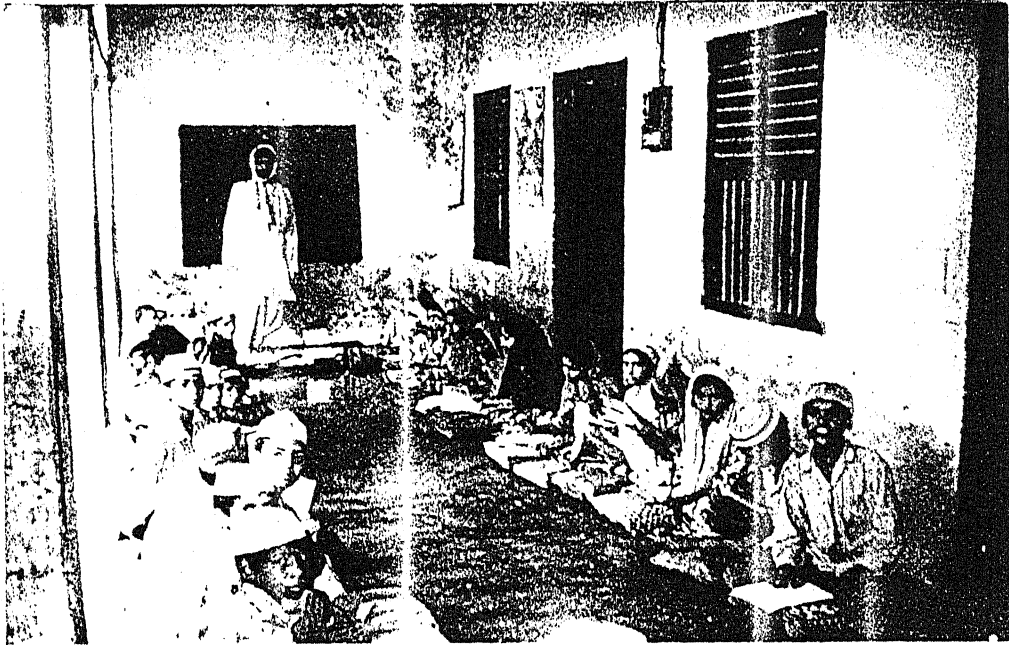
A VIEW OF JUNIOR CLASS IN A MADARSA



A VIEW OF SEATING ARRANGEMENT IN A MADARSA CLASS



BOYS AND GIRLS SITTING SEPARATELY IN A SAME CLASS OF MADARSA

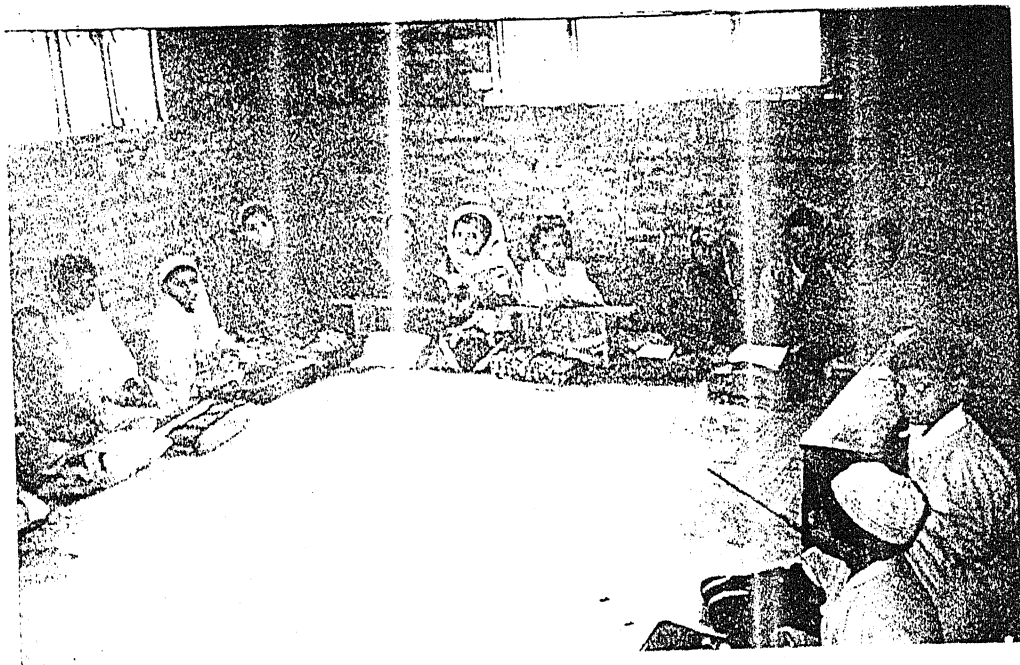


CO-EDUCATION IN A MADARSA CLASS



A VIEW OF MADARSA CLASS SHOWING BAD SEATING AND OTHER  
ARRANGEMENTS





STUDENTS LEARNING KORAN IN A MADARSA CLASS



STUDENTS STUDYING DEENIYAT IN A MADARSA CLASS

## CHAPTER III

### PROFILE OF MADARSA STUDENTS

It is a general notion that Muslim masses are economically and educationally backward and they believe in greater adherence to religious teachings and traditions. As a result, Muslim masses prefer Madarsa education for their children. In this chapter, an attempt has been to examine the status of students studying in Madarsas. This profile analysis is based on the sample of 380 students which comprised of 253 boys and 127 girls student.

#### 3.1 STUDENTS PLACE OF RESIDENCE

The sample of 380 Madarsa students was classified according to their place of residence i.e., rural and urban in Table 3.1. It is evident from the table that out of total students, 53 per cent belonged to urban area and rest 47 per cent are from rural area. In case of boys, 53 per cent are from rural area and 42 per cent from urban area while only 26 per cent of girl students are from rural area and 74 per cent from urban area. Within

the rural area, more boys are studying in Madarsas than the girls. In urban area, the scenario appears to be different where more girls are studying in Madarsas than boys. The situation may be the outcome of fact that in rural areas, most of the poor Muslim boys are being sent in Madarsas and rural Muslim girls, in majority, are not being sent to schools including Madarsas. In urban area, Muslims are largely sending their girls to Madarsas while boys are preferably being sent to other schools. Only poor Muslims may be sending their boys to Madarsas in Urban areas of U.P.

TABLE 3.1 : CLASSIFICATION OF STUDENTS ACCORDING TO THE PLACE OF RESIDENCE

PLACE	BOYS	GIRLS	TOTAL
Rural	147(88.67) (58.10)	33 (18.33) (25.98)	180(100.00) (47.37)
Urban	106(53.00) (41.90)	94 (47.00) (74.02)	200(100.00) (52.63)
Total	253(66.58) (100.00)	127(33.42) (100.00)	380(100.00) (100.00)

N.B: Figures in brackets are the percentage

Source: Based on the data obtained from sample students.

### 3.2 QUALIFICATION OF STUDENTS FATHER:

The qualification pattern of students father shows that more than 80 per cent of them have qualification upto XII standard. Around one per cent of them are illiterate and 31 per cent have qualification upto class V only. As far as the

TABLE 3.2 : FATHER'S QUALIFICATION OF STUDENTS:

EDUCATIONAL LEVEL	BOYS	GIRLS	TOTAL
Illiterate	4 (1.58)	--	4 (1.05)
Literate	16 (6.32)	3 (2.36)	19 (5.00)
Upto Class V	78(30.83)	38 (29.93)	116(30.53)
Class V to IX	39(15.42)	19 (14.96)	58(15.26)
Class X to XII	64(25.30)	53 (41.73)	117(30.80)
Graduate and Above	22 (8.70)	8 (6.30)	30 (7.89)
Maulvi/Hafiz etc.	28(11.06)	6 (4.72)	34 (8.95)
Technical/ Professional	2 (0.79)	--	2 (0.52)
Total	253 (100.00)	127 (100.00)	380 (100.00)

N.B: Figures in brackets are the percentage.

Source: Based on the data obtained from sample students.



boys are concerned, two per cent of their fathers are illiterate while fathers of all girls students have education from literacy to Maulvi/Hafiz. On the whole, it becomes evident that level of education of boys father is higher than girls father. The qualification of boys and girls student father. The qualification of the fathers of boys and girls students has been tabulated and shown in Table 3.2.

### 3.3 OCCUPATION OF STUDENTS FATHER:

The occupation pattern of Madarsa students' father reveals that around 32 per cent are self-employed followed by farming, service, labourers of varying types and business. A similar pattern is evident in case of girls students. However, since a substantial number of boys studying in Madarsas are from rural areas, therefore, around 29 per cent of their fathers are found to be engaged in farming. In the course of our interview with these students, it was reported that many of the parents of these students are employed in low income generating activities. Those who are in service are at lower level and in many cases employed in low paying private jobs. Table 3.3 shows the occupational pattern of fathers of Madarsa students.

TABLE 3.3 : FATHER'S OCCUPATION OF THE SAMPLE STUDENTS

OCCUPATION	BOYS	GIRLS	TOTAL
Farming	73 (28.86)	21 (16.54)	94 (24.74)
Labour	31 (12.25)	20 (15.75)	51 (13.42)
Self-Employed	61 (24.11)	59 (46.46)	120 (31.58)
Service	61 (24.11)	17 (13.39)	78 (20.53)
Business	27 (10.67)	10 (7.86)	37 (9.73)
Total	253 (100.00)	127 (100.00)	380 (100.00)

N.B. : Figures in brackets are the percentage.

Source: Based on the data obtained from the sample students.

### 3.4 SCHOOLING PROFILE OF BROTHERS/SISTERS:

The average family size of Madarsa students comes out to be seven which indicates that parents of Madarsa students have larger family. The impact of larger family size naturally has adverse impact on the schooling of children. The analysis of data on schooling pattern of brothers/sisters of sampled Madarsa students shows that around 28 per cent of

TABLE 3.4: SCHOOLING PATTERN OF BROTHERS/SISTERS OF MADARSA STUDENTS

Age Group	Percentage studying in Madarsas			Percentage studying in Schools			Percentage not studying		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Below 6 years	44 (41.12)	30 (30.30)	74 (35.92)	24 (22.43)	40 (40.40)	64 (31.07)	39 (36.45)	29 (29.30)	68 (30.01)
6-10 years	128 (58.45)	86 (43.21)	214 (51.20)	72 (32.88)	86 (43.21)	158 (37.79)	19 (8.67)	27 (13.58)	46 (11.01)
11-14 years	112 (51.40)	81 (41.97)	193 (46.96)	83 (38.07)	71 (36.79)	154 (37.47)	23 (10.53)	41 (21.24)	64 (15.57)
15-18 years	85 (35.42)	17 (14.65)	102 (28.65)	96 (40.00)	48 (41.38)	144 (40.45)	59 (24.58)	51 (43.97)	110 (30.90)
Above 18 years	19 (9.09)	1 (1.15)	20 (6.76)	53 (25.36)	9 (10.34)	62 (20.94)	137 (65.55)	77 (88.51)	214 (72.30)
Total	388 (39.07)	215 (30.98)	603 (35.74)	328 (33.03)	254 (36.60)	582 (34.50)	277 (37.90)	225 (32.42)	502 (29.76)

N.B.: Figures in brackets are the percentage.

Source: Based on the data obtained from sample students.

their brothers, 32 per cent of sisters and 30 per cent aggregate of brothers/sisters are not studying at all. Out of those who are attending schools, 39 per cent, 31 per cent and 36 per cent of boys, girls and total are found to be studying in Madarsas respectively. The analysis also reveals that during initial school going age i.e., between 6-10 years and 11-14 years, around half of their brothers/sisters are found to be studying in Madarsas. The proportion of non-school going brothers/sisters increases substantially with the increase in school going age which may be on account of the fact that large number of Muslim children either drop-out during schooling or do not go to school at all meaning thereby that large segment of young Muslims will remain illiterate in the time to come. Table 3.4 shows the percentages of brothers/sisters of Madarsa students studying in Madarsas, schools and not studying.

### 3.5 RESIDENTIAL/DAY STUDENTS:

The sample Madarsa students were asked whether they stay in hostels of Madarsas or they are day scholars. The information provided by them shows that around 42 per cent of total boys student stay in hostels of Madarsas. This estimate has come more than double of the assessment given in Chapter

II (2.8) because the students sample largely included the students of higher classes where the students tendency is to stay at hostels of Madarsas. All girls student are day scholars as evident from the Table 3.5. As described in earlier chapter that it was observed during data collection that many of the Madarsa students are from far off places like Bihar, Orissa etc. Some of them belong to different places of U.P. state. As a result, such students are bound to stay in hostels of Madarsas. The Madarsas have their own hostels for this purpose. The data analysis revealed that those who are day scholars, have to travel roughly 800 metres to reach Madarsa from their homes.

TABLE 3.5 : CLASSIFICATION OF MADARSA STUDENTS IN  
RESIDENTIAL AND DAY STUDENTS

PARTICULAR	BOYS	GIRLS	TOTAL
Residential	107 (42.29)	---	107 (28.16)
Day Scholar	146 (57.71)	127 (100.00)	273 (71.84)
Total	253 (100.00)	127 (100.00)	380 (100.00)

N.B. : Figures in brakcets on the percentage.

Source: Based on the data obtained from sample students.

### 3.6 TRANSPORT USED BY STUDENTS:

Among all the students who are day scholars, 92 per cent go to Madarsas on foot. Of the rest, 5 per cent go by bus, 2 per cent by cycle and around 1 per cent by rickshaw. Girl students mostly go to Madarsas by walking while 9 per cent and 4 per cent of total boys use bus and cycle respectively to reach Madarsa. Since the average distance between the residence of students and Madarsa comes to about less than one Km., therefore, most of them walk upto Madarsas. In Table 3.6, mode of transport used by Madarsa students has been shown.

TABLE 3.6: MODE OF TRANSPORT USED BY STUDENTS TO REACH MADARSA

MODE	BOYS	GIRLS	TOTAL
1. Bus	13 (8.90)	-	13 (4.76)
2. Cycle	6 (4.11)	-	6 (2.20)
3. On foot	127 (86.99)	125 (98.43)	252 (92.31)
4. Rickshaw	-	2 (1.57)	2 (0.73)
Total	146 (100.00)	127 (100.00)	273 (100.00)

N.B.: Figures in brackets are the percentage.

Source: Based on the data obtained from sample students.

### 3.7 : GAMES PLAYED BY STUDENTS

Cricket is the major game played by around 61 per cent of Madarsa students followed by kabbaddi (16 per cent), carrom (12 per cent), badminton (7 per cent) and ludo (4 per cent). While largest proportion (34 per cent) of girls are found to be playing carrom, a indoor game, the largest proportion (76 per cent) of boys play cricket. Kabbaddi which is our traditional game, is liked by

TABLE 3.7 : GAMES PLAYED BY MADARSA STUDENTS

GAMES	BOYS	GIRLS	TOTAL
Cricket	247 (75.77)	12 (12.12)	259 (60.94)
Badminton	14 (4.29)	16 (16.16)	30 (7.06)
Carrom	17 (5.21)	34 (34.35)	51 (12.00)
Ludo	8 (2.45)	10 (10.10)	18 (4.24)
Kabbaddi	40 (12.28)	27 (27.27)	67 (15.76)
Total	326 (100.00)	99 (100.00)	425 (100.00)

N.B. : Figures in brackets are the percentage.

Source : Based on the data obtained from sample students.

a sizeable number of girls students and their percentage is found to be higher than boys who play kabbaddi. The Table 3.7 shows the types of game played by Madarsa students.

### 3.8 : STUDENTS PERCEPTIONS ABOUT THE CHANGES REQUIRED IN MADARSA EDUCATION

The sample students were enquired of their views on the changes needed in madarsa education. Of the total 380 students interviewed, 86 per cent were in view that professional courses should be started in Madarsas. All the girl students interviewed, expressed above view while 79 per cent of boys had similar opinion. Roughly half of the sampled students were in view that subjects and course prescribed in Madarsas should be made similar to that of other schools. The boys expressing this view constituted 59 per cent as against 25 per cent of girl students. A sizeable proportion of around 22 per cent students were of the opinion that session of madarsas should be started in the same month as in other schools because the session of Madarsas depends upon Islamic months which is based on lunar cycles. The different views of boys and girls student on the changes needed in Madarsa education were tabulated and shown in Table 3.8.



TABLE 3.8 : STUDENTS PERCEPTION ABOUT THE CHANGES  
NEEDED IN MADARSA EDUCATION

PARTICULARS	BOYS	GIRLS	TOTAL
1. Subjects and course to be changed as prescribed in schools	149 (58.89)	32 (25.20)	181 (47.63)
2. Session to made same as in schools	76 (30.04)	6 (4.72)	82 (21.58)
3. Books should be same as in school	87 (34.39)	17 (13.39)	104 (27.36)
4. Professional courses should be started	201 (79.45)	127 (100.00)	328 (86.31)

N.B. : Figures in brackets are the percentage.

Source : Based on the data obtained from sample students.

## CHAPTER IV

### PROFILE OF MADARSA TEACHERS

A teacher, no doubt, is very important in the process of education as he has to carry his students through a process of exposition. It is possible only when the teacher is competent to enliven the students. In Madarsa education system, greater emphasis has been laid on the teachings of theology. Therefore, the role of teacher became stereotyped. Since the Madarsa education system is undergoing a restructuring process in recent years, the teachers also need reorientation in qualification and competence to suit the needs. In this chapter, an exercise has been carried out to examine the profile of 111 sample Madarsa teachers which included 79 males and 32 females, to understand their present status in Madara education system.

#### 4.1 OCCUPATIONAL BACKGROUND:

Farming, service and business were the major occupations of the parents of Madarsa teachers. The data showed that around 33 per cent of them were engaged in cultivation followed by 26 per cent and 20 per cent in service and business respectively.

TABLE 4.1: OCCUPATIONAL BACKGROUND OF MADARSA TEACHERS

OCCUPATION	MALE	FEMALE	TOTAL
1. Farmer	31 (39.24)	6 (18.75)	37 (33.33)
2. Teacher	1 (1.27)	-	1 (0.90)
3. Labourer	5 (6.33)	3 (9.37)	8 (7.21)
4. Service	18 (22.78)	11 (34.37)	29 (26.13)
5. Business	13 (16.46)	9 (28.13)	22 (19.82)
6. Self-Employed	2 (2.53)	1 (3.13)	3 (2.70)
7. Retired	9 (11.39)	2 (6.25)	11 (9.91)
Total	79 (100.00)	32 (100.00)	111 (100.00)

N.B. : Figures in brackets are the percentage.

Source: Based on the data obtained from sample teachers.

The earlier analysis has showed that most of our sample male teachers were from rural areas and hence largest proportion (39 per cent) of their parents were found to be engaged in farming. On the other hand, largest number of sample female teachers were found to be belonging to Urban areas, hence largest proportion (34 per cent) of them were employed in varying service jobs. In Table 4.1 occupational background of our sample teachers has been shown.

#### 4.2 EDUCATIONAL BACKGROUND:

The educational background of Madarsa teachers indicated that more than half of the sample teachers father had education upto high school level. 13 per cent of them were illiterate. Around 8 per cent had Madarsa qualifications. The entire education pattern which has been shown in Table 4.2 indicates that Madarsa teachers mostly belonged to families having lower level of education.

TABLE 4.2 : EDUCATIONAL BACKGROUND OF TEACHERS FATHER

QUALAIFICATION		TEACHERS FATHER	
1.	Illiterate	14	(12.61)
2.	Upto High School	58	(52.25)
3.	Intermediate	6	(5.40)
4.	B.A./B.Sc./B.Com	7	(6.31)
5.	Trained	10	(9.01)
6.	Madarsa Qualifications	9	(8.11)
7.	Professional Qualifications	7	(6.31)
Total		111	(100.00)

N.B. : Figures in brackets are the percentage.

Source : Based on the data obtained from Sample teachers.

#### 4.3 PLACE OF RESIDENCE:

On the whole, 56 per cent of parents of sample teachers were residing in urban areas and the remaining in rural area. The situation is found to be different when the place of residence is looked into in case of male and female teachers separately. While 91 per cent of female teachers parents resided in urban areas, only 42 per cent of male teachers parents were from urban area. This phenomenon coincides with the fact noticed earlier

that majority of the boys studying in Madarsas are from rural areas. Hence, majority of the male teachers as well as their fathers are also from rural areas. The case with girl students and female teachers appears to be different. The Table 4.3 shows the classification of male and female teachers according to their place of stay.

TABLE 4.3 : CLASSIFICATION OF TEACHERS ACCORDING TO THEIR FATHER'S PLACE OF RESIDENCE

AREA	MALE	FEMALE	TOTAL
Rural	46 (58.22)	3 (9.37)	49 (44.14)
Urban	33 (41.78)	29 (90.63)	62 (55.86)
Total	79 (100.00)	32 (100.00)	111 (100.00)

N.B. : Figures in brackets are the percentage.

Source : Based on the data obtained from sample teachers.

#### 4.4 QUALIFICATION OF TEACHERS:

The qualification pattern of Madarsa teachers reveals that roughly half of them have Madarsa qualifications of Munshi/Maulvi/Alim/Kamil/Fazil. Around 17 per cent and 12 per cent are graduates and post-graduates. Less than 10 per cent are

trained in teachings. As far the male teachers are concerned, 56 per cent have Madarsa qualifications as against only 31 per cent of female teachers having same qualifications. The comparative review of education pattern of male and female teachers shows that female teachers of Madarsas are better qualified in terms of level of qualification in comparison with the male teachers. While only 29 per cent of total male teachers are found to have qualifications of graduate, post-graduate and

TABLE 4.4 : CLASSIFICATION OF MADARSA TEACHERS  
ACCORDING TO THEIR QUALIFICATIONS

QUALIFICATION	MALE	FEMALE	TOTAL
1. Upto Intermediate	12 (15.19)	3 (9.37)	15 (13.51)
2. B.A./B.Sc/B.Com	11 (13.93)	8 (25.00)	19 (17.12)
3. M.A./M.Sc/M.Com	6 (7.59)	7 (21.88)	13 (11.71)
4. Trainid	6 (7.59)	4 (12.50)	10 (9.00)
5. Munshi/Maulvi, Alim, Kamil and Fazil	44 (55.70)	10 (31.25)	54 (48.66)
Total	79 (100.00)	32 (100.00)	111 (100.00)

N.B. : Figures in brackets are the percentage.

Source: Based on the data obtained from sample teachers.

training, 59 per cent of total female teachers possess the similar qualifications. In Table 4.4, all the 79 male and 32 female teachers have been classified according to the qualification.

#### 4.5 SALARY OF MADARSA TEACHERS:

The average annual salary of a Madarsa teacher is Rs.28873/-. A male teacher gets Rs.28012/- per annum while a female teacher's salary is Rs.31535/-. When the salaries of the sample teachers is classified into different ranges as has been shown in Table- 4.5, it becomes evident that around 31 per cent of these teachers earn annual salary in between Rs.20,000 to Rs.30,000. Around 23 per cent earn the annual salary of more than Rs.40,000. The Table 4.5 shows that the salary level of female teachers is higher than male teachers. Of the total male teachers, 27 per cent got an annual salary of Rs.30,000 and above while 69 per cent of all female teachers earned an annual salary of more than Rs.30,000.



TABLE 4.5 : DISTRIBUTION OF ANNUAL SALARY OF MADARSA TEACHERS

INCOME GROUP	MALE	FEMALE	TOTAL
1. Upto Rs.11,000	8 (10.13)	3 (9.37)	11 (9.91)
2. 11,000 to 20,000	22 (27.85)	1 (3.13)	23 (20.72)
3. 20,000 to 30,000	28 (35.44)	6 (18.75)	34 (30.63)
4. 30,000 to 40,000	8 (10.13)	10 (31.25)	18 (16.22)
5. Above 40,000	13 (16.45)	12 (37.5)	25 (22.52)
Total	79 (100.00)	32 (100.00)	111 (100.00)

N.B. : Figures in brackets are the percentage.  
Source: Based on the data obtained from sample teachers.

#### 4.6 SUBJECTS TAUGHT:

In the course of field investigation, it was observed that one teacher teaches a number of subjects. This observation is also supported by the analysis of subjects taught by sample teachers as given in Table 4.6. It is evident from the table that 44 per cent of Madarsa teachers teach Arabic followed by 41 per cent Urdu, 41 Mathematics and 38 per cent Science. Around 30 per cent of them are also teaching English.

TABLE 4.6 : SUBJECTS TAUGHT BY MADARSA TEACHERS

SUBJECTS	TEACHERS
1. Science	42 (37.84)
2. Mathematics	45 (40.54)
3. Hindi	30 (27.03)
4. English	33 (29.73)
5. Arabic	49 (44.14)
6. Persian	26 (23.42)
7. Social Studies	4 (3.60)
8. Home Science	4 (3.60)
9. Urdu	46 (41.44)

N.B. : Figures in brackets are the percentage.  
 Source: Based on the data obtained from sample teachers.

#### 4.7 TEACHERS TRAINING:

It was enquired from the sample teachers that whether they are trained or not. Around 77 per cent reported that they did not receive training of any sort. The data showed that the percentage of trained female teachers was greater than the trained male teachers. While 28 per cent of the

TABLE 4.7 : NUMBER OF MALE AND FEMALE TEACHERS  
RECEIVED TEACHERS TRAINING

PARTICULARS	MALE	FEMALE	TOTAL
1. Yes	16 (20.25)	9 (28.12)	25 (22.52)
2. No	63 (79.75)	23 (71.88)	86 (77.48)
TOTAL	79 (100)	32 (100)	111 (100)

N.B. : Figures in brackets are the percentage.

Source: Based on the data obtained from sample teachers.

total female teachers were trained, only 20 per cent of male teachers were found to have received training. The Table 4.7 shows the male and female teachers teaching in Madarsas who are trained and untrained.

#### 4.8 TEACHING EXPERIENCE

The total teaching experience of Madarsa teachers was obtained from the sample teachers and presented in Table 4.8. The analysis showed that 34 per cent of the total teachers have teaching experience of more than ten years. A sizeable proportion of 23 per cent of Madarsa teachers

TABLE 4.8 : CLASSIFICATION OF MALE AND FEMALE TEACHERS ACCORDING TO THE TEACHING EXPERIENCE

YEARS	TOTAL TEACHING EXPERIENCE		
	MALE	FEMALE	TOTAL
Upto 2	20 (25.31)	5 (15.62)	25 (22.52)
2 - 4	14 (17.72)	3 (9.38)	17 (15.31)
4 - 6	8 (10.13)	4 (12.50)	12 (10.82)
6 - 8	11 (13.93)	5 (15.63)	16 (14.42)
8 - 10	2 (2.53)	1 (3.12)	3 (2.70)
10 +	24 (30.38)	14 (43.75)	38 (34.23)
TOTAL	79 (100.00)	32 (100.00)	111 (100.00)

N.B. : Figures in brackets are the percentage.

Source : Based on the data obtained from sample teachers.

have teaching experience of less than two years. The similar pattern is evident in case of male and female teachers.

#### 4.9 TEACHERS PERCEPTIONS ABOUT THE CHANGES REQUIRED IN MADARSA EDUCATION

The sample teachers were interviewed regarding their views on the changes Madarsa education system requires at present. Of the total 111 teachers, each expressed his views which were classified according to the importance assigned by the respondents. The views thus expressed are being presented as follows:

1. Madarsa education should be modernised.
2. Science Laboratories and sports facilities should be provided.
3. Library facility should be increased.
4. Salaries of the Madarsa teachers should be enhanced to the level of government school teachers.
5. Technical/Vocational Courses should be added.

In the discussion, teachers were very much in favour of complete overhaul of Madarsa education. They had the feeling that courses and syllabus must be changed to match the government schools. No doubt, all of them favoured that Urdu should remain

as a medium of teaching, however, they expressed the view that lesser emphasis need to be given on theology. Basically these teachers were in view that Madarsa education should be remodelled in such a way that this education should not become deterrent in upward educational mobility of Madarsa students.

## CHAPTER V

### MADARSA MODERNISATION PROGRAMME

The government of India has initiated a programme of Madarsa Modernisation by providing an ad-hoc grants-in-aid to appoint a teacher to teach Science, Maths, English and Hindi on a consolidated salary of Rs.2200 p.m. to a full time teacher and Rs.600/- p.m. to a part-time teacher. There is a provision to appoint a minimum of one teacher under the scheme on the students strength of 40. If the number of students exceeds 40, grant is made available to appoint one more teacher. An adhoc grant of Rs.4000/- is also made available to purchase scientific instruments and mathematic kits and other required instruments. The scheme covers both the boys and girls Madarsas and Maqtab also. A Madarsa or Maqtab will have to fulfill the following conditions to avail the grant under the scheme.

- (i) The societies managing Madarsas/Maqtabs should be registered under the legislation of Central or State Governments or Waqf Boards. It is not essential on the part of these Societies to get them registered with the Registrar Arabi/Farsi examination Board, Uttar Pradesh.
- (ii) The Madarsa/Maqtab should have the existence of not less than three years.
- (iii) The Madarsa/Maqtab should have its own premise.

The scheme has been in operation since 1993-94 in U.P. and according to the Directorate of Minorities Welfare, Government of U.P., 120 Madarsas received grants under this scheme so far. In this chapter, working of this programme has been examined on the basis of data pertaining to Madarsas which have received financial aid under the programme.

#### 5.1 STUDENTS STUDYING MODERN SUBJECTS:

Under the Madarsa Modernisation Programme, Madarsa students are to be taught Science, Maths, English and Hindi. We collected data that how many



students are studying these subjects at present in Madarsas to assess the effectiveness of implementation of scheme. The results have been shown in Table 5.1.

TABLE 5.1: NUMBER OF MADARSA STUDENTS STUDYING MODERN SUBJECTS

SUBJECTS	BOYS MADARSAS	GIRLS MADARSAS	ALL MADARSAS
1. Science	5770 (45.55)	3434 (37.68)	9204 (42.26)
2. Maths	10666 (84.21)	4501 (49.39)	15167 (69.64)
3. English	8094 (63.90)	4306 (47.25)	12400 (56.94)
4. Hindi	9460 (74.69)	4076 (44.73)	13536 (62.15)

N.B. : Figures in brackets indicate percentage.

Source: Based on the data obtained from sample Madarsas.

It reflects from the table that around 70 per cent of total students are studying Mathematics in Madarsas, followed by Hindi (62 per cent) and English (57 per cent). Science is still the most neglected subject in Madarsa education as only 42 per cent of the total students are found to be

studying this subject. The position of girls Madarsas in teaching of modern subjects appears to be very poor as substantially low percentage of total students in girls Madarsas, ranging from 38 per cent in Science to 45 per cent in Hindi, are at present appear to be studying modern subjects. Thus, more than half of the students in girls Madarsas are still needed to be taught modern subjects like Science, Hindi, English and Mathematics.

## 5.2 BOOKS OF MODERN SUBJECTS:

The type of books prescribed for the study of Modern subjects in Madarsas is important for giving a standard level of education in these subjects. An enquiry was made from the sample Madarsas whether the prescribed books of Modern subjects are similar to those prescribed for different classes in government schools. It emerged that in Science, Mathematics and Hindi subjects, majority of the Madarsas prescribed the same books as used in government schools. However, at initial level i.e., in Class I and II, some of the Madarsas used books which are not similar to that of government

TABLE 5.2 : PRESCRIBED BOOKS OF MODERN SUBJECTS IN MADARSAS

(Percentage)

CLASS	Science		Mathematics		English		Hindi	
	Percentage of Madarsas prescribed parishad books	Percentage of Madarsas prescribed private publishers books	Percentage of Madarsas prescribed parishad books	Percentage of Madarsas prescribed private publishers books	Percentage of Madarsas prescribed parishad books	Percentage of Madarsas prescribed private publishers books	Percentage of Madarsas prescribed books	Percentage of Madarsas prescribed private publishers books
I	66.67	33.33	73.07	26.93	13.64	86.36	82.75	17.25
II	66.67	33.33	92.59	7.41	13.64	86.36	82.75	17.25
III	100.00	-	93.33	6.67	27.58	72.42	93.11	6.89
IV	96.00	4.00	100.00	-	20.68	79.32	90.00	10.00
V	96.15	3.85	100.00	-	51.73	48.27	90.00	10.00
VI	100.00	-	100.00	-	100.00	-	100.00	-
VII	100.00	-	100.00	-	100.00	-	100.00	-
VIII	100.00	-	100.00	-	100.00	-	100.00	-

Source: Based on the data obtained from Sample Madarsas.

schools books rather than the Madarsas used the books published by private publishers. In higher classes i.e., beyond Tahtania level, all the Madarsas reported to have used government prescribed books. In English, substantial number of Madarsas reported to have used government prescribed books. As the level of classes increased, more particularly after Tahtania, all Madarsas reported to be using the government prescribed books in English also. In Table 5.2, class-wise and subject-wise books used by sample Madarsas have been shown.

### 5.3 RESULTS OF MODERN SUBJECTS

The result of the students who passed modern subjects in class VI, VII and VIII in 1996 was examined to assess the performance of these students. Though the exercise has little limitation because these examinations of class VI, VII and VIII are the internal exams conducted by Madarsas. The possibility of enhancing the performance levels of students can not be ruled out. However, the exercise was carried out and detailed analysis has been shown in Table 5.3.

TABLE 5.3 : RESULTS OF SCIENCE, MATHEMATICS AND ENGLISH STUDENTS OF MADARSAS (1996)

RANK	Science			Mathematics			English		
	Class			Class			Class		
	6	7	8	6	7	8	6	7	8
<u>BOYS MADARSAS</u>									
Above Average	293 (43.60)	258 (44.95)	237 (43.09)	268 (40.79)	247 (22.88)	228 (41.91)	271 (42.21)	364 (44.94)	192 (39.59)
Average	255 (37.95)	207 (36.06)	201 (36.55)	261 (39.72)	203 (35.24)	196 (36.02)	235 (36.60)	312 (38.51)	190 (39.18)
Below Average	124 (18.45)	109 (18.99)	112 (20.36)	128 (19.49)	126 (21.88)	120 (22.07)	136 (21.19)	134 (16.55)	103 (21.23)
Total	672 (100.00)	574 (100.00)	550 (100.00)	657 (100.00)	576 (100.00)	544 (100.00)	642 (100.00)	810 (100.00)	485 (100.00)
<u>GIRLS MADARSAS</u>									
Above average	193 (40.21)	159 (37.23)	168 (38.00)	195 (39.80)	156 (40.41)	131 (36.59)	132 (36.46)	103 (36.27)	141 (42.72)
Average	178 (37.08)	172 (40.28)	189 (42.00)	189 (38.57)	138 (35.75)	140 (36.10)	132 (36.46)	88 (39.99)	115 (34.84)
Below Average	109 (27.71)	96 (22.49)	92 (20.00)	106 (21.63)	99 (23.84)	87 (24.31)	98 (27.08)	93 (32.74)	74 (22.44)
Total	480 (100.00)	427 (100.00)	442 (100.00)	490 (100.00)	386 (100.00)	358 (100.00)	362 (100.00)	284 (100.00)	330 (100.00)
<u>ALL MADARSAS</u>									
Above Average	486 (42.19)	417 (41.66)	405 (40.54)	463 (40.37)	403 (29.52)	359 (37.31)	403 (40.13)	331 (38.58)	393 (49.91)
Average	433 (37.59)	379 (37.86)	390 (39.03)	450 (39.23)	744 (24.50)	396 (41.16)	367 (36.55)	300 (39.97)	305 (34.86)
Below Average	233 (22.22)	205 (20.48)	204 (20.43)	234 (20.40)	218 (15.98)	207 (21.53)	234 (23.32)	227 (26.45)	177 (20.23)
Total	1152 (100.00)	1001 (100.00)	999 (100.00)	1147 (100.00)	1365 (100.00)	962 (100.00)	1004 (100.00)	858 (100.00)	875 (100.00)

N.B. : Figures in brackets indicate percentage.

Source: Based on the data obtained from sample Madarsas.

The table indicates that out of the total passed students of boys Madarsas, roughly 40 to 42 per cent in Science, Mathematics and English secured above average marks i.e., more than sixty per cent in Class VI, VII and VIII. The proportions of students in girls Madarsas securing above average marks are lower than the boys in all three classes. Similarly, a higher percentage of students in girls Madarsas obtained below average marks than the students of boys Madarsas. In general, around one-fourth of the total passed students of Madarsas in Science, Mathematics and English of class VI, VII and VIII obtained marks below the average i.e., passed with third division.

#### 5.4. MODERN SUBJECTS TAUGHT BY TEACHERS:

Under the Madarsa Modernisation Programme of the Government, a consolidated grant of Rs.2200/- is made available to appoint a teacher to teach modern subjects i.e., Science, Maths, English and Hindi. All the Madarsas which received grant, have appointed this teacher. It was the view that appointed teacher would have basic qualification in

Science but would be capable of teaching remaining three subjects. In order to get an idea that what subjects these teachers are teaching, the teachers appointed under the scheme were enquired. The replies were classified in respect of male and female teachers and placed in Table 5.4.

It is evident from the table that all teachers appointed under the scheme are teaching Science subjects. 90 per cent of male teachers, 80 per cent of female teachers and 87 per cent of the total teachers are found to be teaching Mathematics. It seems that majority of the teachers both male as well as female are not capable of teaching English and Hindi because only 35 per cent of male teachers, 40 per cent of female teachers and 37 per cent of all teachers appointed under the scheme are found to be teaching English. It appears that these teachers either do not teach Hindi or capable of teaching Hindi at all as only one male teachers is reported to be teaching Hindi in Madarsa Bahru'l Uloom, Khalilabad, Basti.

TABLE 5.4 : MODERN SUBJECTS TAUGHT BY TEACHERS  
APPOINTED UNDER THE MODERNISATION  
PROGRAMME

SUBJECTS	Teachers		
	MALE	FEMALE	TOTAL
Science	20 (100.00)	10 (100.00)	30 (100.00)
Maths	18 (90.00)	8 (80.00)	26 (86.67)
English	7 (35.00)	4 (40.00)	11 (36.67)
Hindi	1 (5.00)	-	1 (3.33)

N.B. : Figures in brackets indicate percentage.

Source: Based on the data obtained from sample Madarsas.

### 5.5 TEACHERS QUALIFICATION:

The type of subjects taught by teachers depend upon the qualification of teachers. The qualification of 30 teachers appointed in sample Madarsas under the scheme was obtained from the records of these Madarsas and tabulated as given in Table 5.5.



TABLE 5.5 : TEACHERS QUALIFICATION

QUALIFICATION	MALE	FEMALE	TOTAL
1. Intermediate (Science)	7 (35.00)	4 (40.00)	11 (36.66)
2. B.Sc.	8 (40.00)	2 (20.00)	10 (33.34)
3. B.Sc., B.Ed.	2 (10.00)	1 (10.00)	3 (10.00)
4. B.Sc. Computer	2 (10.00)	1 (10.00)	3 (10.00)
5. B.Sc., Fazil	1 (50.00)	-	1 (3.33)
6. M.Sc.	- (5.00)	1 (10.00)	1 (3.34)
7. M.A. (Urdu)	-	1 (10.00)	1 (3.33)
Total	20 (100.00)	10 (100.00)	30 (100.00)

N.B. : Figures in brackets indicate percentage.  
Source: Based on the data obtained from sample Madarsas

The pattern of qualification of teachers appointed under the modernisation scheme shows that most of them have qualification in Science subject (either Intermediate (Science) pass or BSc pass). Only 10 per cent male as well as female teachers are reported to be having B.ed. qualification also. One male teacher has B.Sc degree with Alim

qualification. The Madarsa Arabia Shahjehan, Allahabad has also appointed one female teacher with qualification in M.A. (Urdu).

#### 5.6 TEACHERS SATISFACTION WITH JOB AND SALARY

Since the teachers appointed under the scheme, are adhoc on the consolidated salary with no other benefits, it may be the possibility that these teachers may not be satisfied with their jobs and salary. Since alternative job opportunities are not available, they have taken up this job under the scheme, though they do not have interest in teaching. Such a situation is bound to have serious impact on the quality of teachings of modern subjects. We enquired from the male as well as female teachers appointed under the scheme that whether they are satisfied with their jobs and salaries. The answers given by these teachers have been shown in Table 5.6 and 5.7.

The tables reflect that out of the 20 male teachers appointed under the scheme, 18 have reported to be satisfied with their job. All the 10 female teachers said that they are satisfied with their job. The position is reversed when

teachers satisfaction in regard to their salaries is enquired. Nearly all the male and female teachers appointed under the scheme have reported their dissatisfaction about their present salary. These teachers voiced their serious concern about the low salaries they get in comparison with their fellow teachers. Some of them also reported that Madarsa management force them to over work by asking them to teach subjects other than prescribed under the scheme.

TABLE 5.6 : TEACHERS SATISFACTION WITH THEIR JOB

ANSWER	MALE	FEMALE	TOTAL
Yes	18	10	28
No	2	-	2
Total	20	10	30

Source: Based on the data obtained from sample Madarsas.

#### 5.7 UTILIZATION OF ONE-TIME GRANT:

Under the Madarsa Modernisation Programme, the Central Government through the Department of Minorities Welfare and Waqf also provides a one time grant of Rs.4000/- for the purchase of

scientific instruments etc. required by the students to study modern subjects particularly Science.

The detailed list of the items purchased by the aided Madarsas revealed that money was used for the purpose it was sanctioned. All the Madarsas maintain vouchers and receipts and proper audited accounts. We understand that money was actually utilized. In the course of our investigation, the teachers appointed under M.M.P. and management of Madarsas appraised us that a one time grant of Rs.4000/- is not sufficient enough to purchase scientific equipment. We also came to the conclusion that a substantial lumpsum grant may be sanctioned to these Madarsas to create the infrastructure for scientific teachings.

TABLE 5.7 : TEACHERS SATISFACTION WITH THEIR SALARY

ANSWER	MALE	FEMALE	TOTAL
Yes	1	-	1
No	19	10	29
Total	20	10	30

Source: Based on the data obtained from sample Madarsas

#### 5.8 TEACHERS PERCEPTION ABOUT THE COURSE OF MODERN SUBJECTS:

All the 30 teachers appointed under the modernisation scheme in sample Madarsas were enquired about their satisfaction with the type of courses of modern subjects. Most of them replied that they were satisfied with the course of modern subjects. However, 20 per cent of female teachers reported their dissatisfaction about the type of course of modern subjects as against 10 per cent of male teachers, expressing similar view. Those teachers who expressed satisfaction about the course, put forth the following reasons to support their view:

- (i) Course of modern subjects is extensive, covers all required aspects.*
- (ii) Course is as per the I.Q. level of students.*
- (iii) Course is good enough to improve knowledge of modern subjects.*
- (iv) Course is sufficient to prepare students for higher classes.*

Few of the teachers who were not satisfied with the content of course put forth the following views:

- (i) Course is not sufficient.*
- (ii) Differs from Government Schools.*
- (iii) Course level is poor.*
- (iv) Much emphasis on theology.*

## CHAPTER VI

### PERCEPTION ON MADARSA EDUCATION: MUSLIM COMMUNITY, DEENI TALEEMI COUNCIL AND OFFICIALS

The traditional education imparted in Madarsas, though remained virtually unchanged for years, has been somewhat rejuvenated in the State of U.P. Such restructuring which is significant step in a very right direction, could be possible on account of awakening of the Muslim community itself. The enlightened persons of Muslim community realised the shortcomings of Madarsa education system and initiated various efforts at individual level and in groups to overhaul this system. The role of officials in this regard has been positive. In order to get a feel of the perception of community, Deeni Taleemi Council and officials about the importance of Madarsa education and the changes it requires, Focus Group Discussions (FGD's) were organised. The groups of

Muslim Community comprised of twenty (20) persons and Deeni Taleemi Council of five persons, mainly its office bearers. The officials included 5 persons of the Departments of Minorities welfare and Education, Government of U.P. who have been associated with Madarsa education since long back. The group members were encouraged to respond on pre-set questions. The following points were set for discussion:

#### 6.1 POINTS OF FOCUS GROUP DISCUSSION

##### 6.1.1 Muslims Education:

- (i) Enrolment of Muslim boys and girls in Schools.
- (ii) Attendance of Muslim boys and girls in Schools.
- (iii) Views on problems associated with the educational development of Muslims in general and girls education in particular.



#### 6.1.2 Madarsa Education:

- (i) Enrolment of boys and girls in Madarsas.
- (ii) High drop-outs of boys and girls in Madarsa education.
- (iii) Curriculum.
- (vi) Community Initiatives.
- (vii) Modernisation of Madarsa Education.

#### 6.1.3 Madarsa Students:

- (i) Socio-economic status of students.
- (ii) Reasons for high drop-outs particularly of girls.
- (iii) Students prospects for higher education and jobs..

#### 6.1.4 Madarsa Teachers:

- (i) Socio-economic background of Teachers.
- (ii) Teachers qualification, training and motivation.
- (iii) Status of female teachers.
- (iv) Community attitude/expectation from the teachers.

#### 6.1.5 Madarsa Management:

- (i) Role of management Committees in the development of Madarsas.
- (ii) Effectiveness of existing supervision/inspection/monitoring system in Madarsas.
- (iii) Financial position of Madarsas.
- (iv) Government Support to Madarsas.
- (v) Views on the changes needed in government support to Madarsas.

#### 6.1.6 Infrastructure in Madarsas:

- (i) Status of existing infrastructural facilities in Madarsas.
- (ii) Expansion of infrastructural facilities in Madarsas.
- (iii) Government support to develop infrastructural facilities in Madarsas.

The conclusions, as emerged on the basis of discussion on the above points, were synthesised to arrive at the conclusive opinion of a group. The views/recommendations of each group has been summarised below:

## 6.2 GROUP I : MUSLIM COMMUNITY

### 6.2.1 Muslims Education:

- (i) Muslim masses prefer their children to go for work rather than to schools with the assumption that government and private jobs would not be available to them and self-employment is the best to earn livelihood. This self-conceived notion of the community is one of the major causes of low enrolment of Muslim students. The status of Muslim girls, in particular, is not good as the masses feel that girls should remain in house till they are married.
- (ii) Non-attendance of boys and girls is a serious problem because education for many of them is not a goal of economic and social advancement.
- (iii) Muslims have become educationally backward in post-independence India. Now they have realised this backwardness. In this situation, every Muslim should send his boys and girls for schooling. Girls in particular should be sent to schools as they become the base of a family as a mother.

### 6.2.2 Madarsa Education:

- (i) Boys and girls are enrolled in Madarsas primarily for religious learnings. Generally the boys and girls of poor families are admitted in Madarsas.
- (ii) There is a high incidence of drop-outs of boys as well as girls during their education in Madarsas. The main reason is the poor economic condition of Madarsa students parents.
- (iii) Since Madarsa education is meant for religious teachings, the present curriculum of subjects meets the needs. However, there is need of emphasis on those subjects like science etc., which are relevant from the view point of today's needs.
- (iv) Muslim community is supporting Madarsa education. The community feels that while learning theology, it is must also to learn science and technology. They maintained that Madarsa education should be restructured in such a way that Madarsa students become capable of getting admission in schools and vice-versa.

- (v) Modernisation of madarsa education is very essential and all out efforts are required.

#### 6.2.3 Madarsa Students:

- (i) Madarsa education suits to poor Muslim families as no fee is charged there. Hence, Madarsa students are generally from poor economic backgrounds. Since the education of girls is considered less importance by Muslim masses, they are also send in Madarsas mainly to obtain religious teachings.
- (ii) Poor economic status of Madarsa students is the prime cause of high drop-outs. High drop-out of girls is a serious attitudnal problem.
- (iii) Madarsa students prospects of higher education and jobs are limited.

#### 6.2.4 Madarsa Teachers:

- (i) Socio-economic background of Madarsa teachers is good. The Muslim community has feelings of high regards and faith in them.

- (ii) Most of the teachers have Madarsa education. They are well versed in their subjects and dedicated to teaching of their subjects.
- (iii) The teachers should be paid salary equivalent to the teachers of the government schools. The teachers should inculcate discipline, dedication and Islamic values in students.

#### 6.2.5 Madarsa Management:

- (i) Most of the Madarsas are being managed by a society. These Muslims educational Societies are doing good jobs.
- (ii) The educational societies keep supervision and control over Madarsas. The present system of supervision and monitoring appears to be effective.
- (iii) Financial position of Madarsas is apparently good. However, huge finances are required for upgradation of infrastructure in Madarsas.

- (iv) The government support to Madarsas in U.P. is limited. Therefore, government should provide financial assistance to Madarsas.

#### 6.2.6 Infrastructure in Madarsas:

- (i) The existing infrastructure is poor in Madarsas. The Science lab, libraries and sports facilities are not sufficient enough.
- (ii) The expansion of infrastructure facilities has not commensurated with the growth of students.
- (iii) The government support to develop infrastructural facilities has been limited. Only few registered Madarsas have received government assistance. There is a need that government should provide financial assistance to large number of Madarsas.

### 6.3 GROUP II : DEENI TALEEMI COUNCIL:

The Muslims of Uttar Pradesh established a Deeni Taleemi Council with the aim of establishing and organising Madarsas in the entire state. The Deeni Taleemi Council has given a new direction to Madarsas education in the State and around 20,000 Madarsas are attached with the Council. The Council has membership of enlightened Muslims. The office-bearers were asked to respond on our questions. The discussion, thus, had been summarised as below:

#### 6.3.1 Muslims Education:

The declining percentage of Muslims in government jobs during post independence period led the Muslims to think that the present education as provided in government schools is a serious threat to their culture and identity and jobs are difficult to get. Therefore Muslim masses became reluctant in sending their boys and girls to general schools resulting into widespread educational backwardness of Muslims. The Deeni Taleemi Council plans to act as catalyst in U.P. to co-ordinate all educational programmes of Muslims.



The members felt that the medium of instruction at the primary and junior levels should be in student's mother tongue and medium of higher education should be in regional/national language. Government machinery should be mobilised to propagate the benefits of women education.

### 6.3.2 Madarsa Education:

There is widespread misconception about the Madarsa education. The vested interests acting against Muslims have deliberately propagated that Madarsas are the centres of fundamentalist Islamic teachings. This is a false propaganda deliberately done. The Madarsas are being established to impart religious as well as secular teachings to students and to prepare them for higher education and jobs. The primary and junior classes course is similar to that of government schools. The syllabus of subjects taught in Madarsas is better than the government schools and Nisab is secular. Basic religious education is given at early level. The teaching of Hindi is started from Class-II. According to the members of Council, along with Hindi and English, the third language should be the mother language. Naturally for Muslims, Urdu would

be the choice in place of Sanskrit. In this way, Madarsa education, which is imparted in Urdu medium will get its due recognition. There are constant efforts to study the course and syllabus of different classes in Madarsas of other states to streamline the system in U.P. The Deeni Taleemi Council has very recently prepared a revised courses for primary and junior classes which have been approved by the government for implementation in U.P. Madarsas. The redesigned syllabus is better than the government schools syllabus.

#### 6.3.3 Madarsa Students:

It is the duty of government to treat Madarsa students equally at par with students of government schools. But there are discriminations of Madarsa students in this regard. A large number of unregistered Madarsa students do not get government scholarship. Government schemes like mid-day meal scheme are also not implemented in unregistered Madarsas. Since the Madarsa students are from poor families, these government schemes may provide an incentive for enrolment and retention of Madarsa students. Therefore, all schemes as implemented in government schools, should also be implemented in Madarsas.

#### 6.3.4 Madarsa Teachers:

Madarsa teachers are poorly paid as compared to government school teachers. Only in those Madarsas which receive government grants-in-aid, teachers are paid salary in varying scales. In large number of unregistered Madarsas, salary of teachers is low. The teachers appointed under the Modernisation Programme get only Rs.2200/- p.m. Such pay disparities have given a feeling of frustration and discontent among Madarsa teachers. Therefore, government should increase grants-in-aid scheme to cover large number of Madarsas. The Modernisation Programme should also be modified in terms of financial assistance provided under the scheme.

#### 6.3.5 Madarsa Management:

The Madarsas have been mostly established by the Societies constituted by Muslims. No doubt these committees are managing the Madarsas well. Deeni Taleemi Council is also encouraging enlightened Muslims to Constitute Societies to establish Madarsas. However Council is not in financial position to assist the Madarsas. It is

becoming difficult to sustain its own staff. Therefore, government may appoint Deeni Taleemi Council as a nodal agency to provide grants to Madarsas and some recurring grants may also be given to the Council to meet its organisational expenses. Even the Madarsa Modernisation Programme can be better managed if channelised through the Council.

#### 6.3.6 Infrastructure in Madarsas:

Except few large Madarsas, the existing infrastructural facilities are not adequate. Whatever infrastructure could be created is primarily by the contributions made by community. Government support has been negligible. Now there is need that the support which is available to government primary and junior high schools, should also be extended to cover the Madarsas.

#### 6.4 GROUP III : OFFICIALS:

The Registrar and officials of Arabi/Farsi Examination Board, Allahabad and the officials of the Department of Minorities Welfare, Government of U.P. discussed various issues of Madarsa education. Their views have been summarised below:

#### 6.4.1 Muslims Education:

Muslims are many times educationally backward in comparison with other communities of Indian Society. The main reason of this educational deprivation is not the poverty but a self-perceived isolation which has set in the mind of Muslim Community that education cannot bring about economic prosperity as they are discriminated against majority community in jobs. Hence the enlightened persons, institutions and trusts of Muslim Community need to initiate a massive Awareness Campaign that education alone can alleviate the poverty and social status of muslims in India. This attitudinal awakening will solve the problems of enrolment, drop-out and girls education.

#### 6.4.2 Madarsa Education:

It is the rough estimate that around 40 per cent Muslim families send their children for Madarsa education in rural areas of U.P. For urban areas, the estimate is of around 10 per cent. Drop-out is the main problem of Madarsa students. Lack of awareness about the importance of education

among Muslims is the important cause along with poor economic and social background of these students. The enrolment and high drop-out of girls studying in Madarsas are the cause of a self-conceived notion that girls should not go out of home, should not mix with the people and observe purdah.

All Madarsas which are registered with the Registrar, Arabi/Farsi Examination Board, Allahabad have adopted the syllabus as prescribed in government schools. Even this syllabus is being scrutinised for further reform. Hence, only unregistered Madarsas need to reform the syllabus.

#### 6.4.3 Madarsa Teachers:

The number of Madarsa students are increasing fastly. It is estimated tht number of students double in four years while there is no proportional increase in the number of teachers. Government grants-in-aid is limited and cares a small number of teachers. Hence a sense of discontent prevail among large number of Madarsa teachers. Madarsa Modernisation Programme can help to solve this problem to some extent by providing grants to appoint 3-4 teachers on the strength of students in place of existing provision of one teacher only.

The female teachers presently working in Madarsas are better qualified than male teachers and there are no problems of any sort to them except of salary and, in some cases, overwork. On the whole, Madarsa education system is largely based on the Muslim community support because Muslims perceive Madarsa as a centre of their religious teachings and guidelines.

#### 6.3.4 Madarsa Modernisation Programme and Government Support:

The Madarsa Modernisation Programme is being implemented in all districts of state. The grants available under the scheme is limited. Therefore, the Madarsas which are selected under this scheme do not get sufficient grants. For example, Modern subjects - Hindi, English, Maths and Science, are taught from Class I - VIII and one teacher is appointed to teach these subjects. If this teacher takes four (4) periods in each class, then he will have to teach thirty two (32) periods per day which is impossible. Therefore, Madarsas should be provided grants to appoint 4-5 teachers under the Modernisation Programme. Consolidated salary of Rs.2200/- should also be revised to scales as it creates a discontent among the teachers.



The Department of Minorities Welfare, Government of U.P. should be provided financial assistance to train the principals of 10-15 Madarsas who can act as resource persons to spread Modernisation of large number of unregistered Madarsas. Such training may be conducted at regional level. Further, the Department may plan for a large scale training of teachers at district level.

#### 6.3.5 Infrastructure:

Infrastructure in U.P. Madarsas is not sufficient to accommodate growing number of students and to meet the requirement to start the study of modern subjects. There are mainly two sources of finance. One is the grant-in-aid and other is donations from the community in the form of cash and some in the form of Zakat.

The Zakat money can be used for specific purpose like lodging of students etc. This money can not be used for payment of salary or infrastructure development. Therefore, government grants should be made available for infrastructural development in Madarsas.



## CHAPTER VII

### CONCLUSIONS AND RECOMMENDATIONS

#### 7.1 INTRODUCTION

Muslims have become educationally backward in comparison with the non-Muslims in India. It is a general perception that the modern education is seen by Muslims as a threat to Islamic values and they prefer Madarsa/Maqtab education for their children. No doubt Madarsas/Maqtabs have been doing a basic and indispensable task of sustaining Islamic education and Culture for centuries quite effectively, but these institutions remained indifferent or slow in changing their education pattern as per emerging needs of the society.

In recent years, planners, scholars and Muslim Community have shown increasing interest in exploring the possibilities of

redesigning the Madarsa education to make it relevant to the requirements of present World. Madarsa Modernisation Programme (MMP) is one such attempt of the Government of India. The basic objective of this programme is to improve the standard of Madarsa education at par with the general education so that large number of Muslim children who are studying in Madarsas may obtain education which makes them to successfully compete in every walk of life. The programme has been in operation since 1993-94 in Uttar Pradesh and it evoked a good response from large number of Madarsas. According to the Directorate of Minorities Welfare, Government of U.P., so far 119 Madarsas have been provided financial support under the Programme. Under the scheme, Madarsas are given grants to appoint one teacher to teach Science, English, Hindi and Mathematics. The teacher is given a consolidated salary of Rs.2200/- p.m. on full time basis and Rs.600/- on part-time basis. An adhoc grant of Rs.4000/- is also provided to purchase scientific instruments and kits. Since the scheme has been in operation for some time and its success is going to usher in

a revolutionary change in the educational status of Muslims, the Ministry of Welfare, Government of India commissioned the Giri Institute of Development Studies, Lucknow to conduct an evaluation of the programme in order to assess its success and shortcomings. Broadly, the major objectives of the study were set to prepare a situational analysis of today's Madarsa education and examine the Madarsa Modernisation Programme.

The objectives were studied mainly on the basis of primary data collected from thirty (30) sample Madarsas. The sample was drawn from a total 119 Madarsas which received financial support under the Madarsa Modernisation Programme (MMP). From the sample Madarsas, 111 teachers which comprise 79 male teachers and 32 female teachers were also interviewed. The teachers sample included all those teachers who were appointed under the MMP. Besides, 380 students which include 253 boys and 127 girls, were also randomly selected and studied. To understand the perception of Muslim country, office bearer of Deeni Taleemi Council and officials, Focus Group Discussions (FGD) were organised. The

analysis has been carried out on the basis of tabular technique.

## 7.2 CONCLUSIONS:

The year of establishment of sample Madarsas shows that Madarsa education system as exists today is very old in U.P. Some of the Madarsas are a century old. On an average, there are 41 students per Madarsa from Tahtania to Fazil classes. The number of girl students are 46 as against 36 boys. We find high enrolment of 123 students in class-I which comes down to 32 students in class-V. The average number of girl students is found to be higher than the average number of boy students in all classes except Alim. We also observe a high increase in the number of students both boys and girls in Class-IX. Among total students of sample Madarsas, ratio of girls was found to be higher than boys. As the level of classes increased, boys ratio was evident to be higher than girls.

The analysis of retention and drop-out has shown that retention is quite low and drop-out is very high in Madarsas. The

retention is only 20 per cent and drop-out is 80 per cent in Class VIII when calculated against Class-I. It became evident that 83 per cent girl students dropped in Class VIII from Class I as against 78 per cent boys. A drop-out of around 53 per cent is evident in Class VI from Class V of boys, girls and total students. On the whole, a substantial proportion of Madarsa students dropout during their study in Class I to VIII and the case of girl students is worse than boys.

The average four teachers are found to be teaching in sample Madarsas. The average number of teachers in girls Madarsas are four as against five in boys Madarsas. There are 33 students per teacher in boys Madarsas, 56 students in girls Madarsas and 39 students at the combined level of both Madarsas. The proportions of male and female teachers in total teachers were worked out which indicate that 70 per cent teachers are male while 30 per cent teachers are female. The percentage of male teachers in total teachers increases with the increase in class level.

The analysis shows that around 16 per cent of total Madarsa students are the resident in their Madarsas. It is further revealed that on an average 30 students per Madarsa are the resident.

The analysis of subjects taught in sample Madarsas which are registered with the Registrar, Madarsas, Government of Uttar Pradesh shows that these Madarsas have changed the subjects as per the today's needs. But our analysis has serious limitations as it is based on the information obtained from registered Madarsas only. Our own view is that the Madarsa education, by and large, is still not much changed in U.P. and is posing a serious constraint in the upward educational mobility of Muslim students.

In boys Madarsas, all students sit on jute mattings in their classes. In girls Madarsas, around 40 per cent students upto Class V use benches. All the sample Madarsas have their own building and the construction is generally pucca. Average number of class rooms per Madarsa is 14 and on an average 47 students sit in a class. The average size of

class room and average number of class rooms per Madarsa are found to be lower in girls Madarsas as compared to boys Madarsas. Other infrastructural facilities like electricity, library and rooms with fans are largely available. However, in girls Madarsas, the infrastructure is poor in comparison with boys Madarsas.

The analysis of income and expenditure in case of our sample Madarsas have limited generalisation because these Madarsas are registered and receive recurring grants-in-aid from the Government. The average income per sample Madarsa comes to Rs.6.12 lakhs in which the share of government grant is 77 per cent and the rest 23 per cent comes from the community donations.

The average expenditure per Madarsa comes out to be Rs.6 lakhs. Roughly 98 per cent of the total income is spent by Madarsas. The salary of teaching and non-teaching staff is the main item of expenditure.

A profile analysis of Madarsa students was carried out on the basis of data pertaining to 380 Madarsa students which

included 253 boys and 127 girls. It became evident that 53 per cent students are from urban area and rest 47 per cent from rural area. Majority of the boys belonged to rural areas while opposite is the case with girls students. The education level of boys father is higher than girls father. The occupational pattern of Madarsa students father reveals that arounds 32 per cent are self-employed followed by farming, service, labourers. The occupational pattern indicates that many of the parents of Madarsa students are engaged in low income generating activities.

The average family size of Madarsa students comes out to be seven (7). It is evident that 30 per cent of total brothers/sisters of all Madarsa students are not studying at all. Out of those going to schools, 39 per cent, 31 per cent and 36 per cent are studying in Madarsas. The sample students reveal that around 42 per cent of them stay in hostels. The students mostly walk upto Madarsa from their resident. Only 8 per cent of them use bus, cycle and rickshaw. Madarsa students play various games. Cricket is the most popular followed by Khabaddi,



Carrom, Badminton and Ludo. The addition of professional courses and the modernisation of Madarsa education are the two main view points expressed by the sample students.

The present status of Madarsa teacher was examined on the basis of a sample of 111 teachers which comprised 79 male and 32 female teachers. The occupational background of Madarsa teachers father shows that most of them were engaged in farming, service and business. The educational background also shows a lower level of education. On the whole, 56 per cent of parents of sample teachers were belonging to urban areas. In case of female teachers, 92 per cent belonged to urban areas while only 42 per cent of male teachers parents were from urban areas. The qualification pattern of Madarsa teachers reveals that roughly half of them have Madarsa qualifications of Munshi/Maulvi/Alim/Kamil/Fazil. Around 17 per cent and 12 per cent are graduates and post-graduates respectively. The female teachers are found to be better qualified in comparison with the male teachers. The average annual salary of a Madarsa teacher is Rs.28873/-. A male teacher

gets Rs.28012/- per annum while a female teacher's salary is Rs.31535/- per annum. One teacher teaches multiple subjects in Madarsa education system. It is evident that 44 per cent of Madarsa teachers teach Arabic, 41 per cent Urdu, 41 per cent Mathematics, 38 per cent Science and 30 per cent English. Most of the Madarsa teachers are untrained in teaching. The percentage of trained female teachers is higher than trained male teachers. Of the total sample teachers, 34 per cent have teaching experience of ten years and above. The percentage of female teachers having teaching experience of ten years and above is higher than male teachers. A sizeable proportion of 23 per cent of Madarsa teachers have teaching experience of less than two years. The teachers expressed the views that Madarsa education should be modernised, salaries may enhanced at par with government teachers and technical/vocational courses should be added with the Madarsa education.

An evaluation of the Madarsa Modernisation Programme was made in Chapter V on the basis of data obtained from the Madarsas which received grants under this scheme. We

analysed data that how many students are studying modern subjects of Science, Mathematics, English and Hindi. It became evident that around 70 per cent of total students are studying Mathematics followed by Hindi (62 per cent), English (57 per cent) and Science (42 per cent). The position of girls Madarsas in this respect is poor as more than half of the students are not studying modern subjects at all. Most of the Madarsas are using the same books as prescribed in the government schools. The results of the students who passed modern subjects in Class VI, VII and VIII was examined to assess the performance of the students. It became evident that roughly 40 to 42 per cent students in Science, Mathematics and English secured above average marks. About one fourth of the students obtained marks below the average. The performance of girl students was found to be comparatively poor than boys. It became apparent that all the teachers appointed under the scheme are teaching Science. Ninety per cent of total male teachers and 80 per cent of female teachers appointed under the scheme are teaching mathematics. It appears that majority of male

as well as female teachers of the Modernisation Scheme are not capable of teaching English and Hindi because only 35 per cent of male teachers, 40 per cent of female teachers and 37 per cent of all teachers are found to be teaching English. The pattern of qualification of teachers appointed under the modernisation scheme shows that most of them have qualification of Intermediate (Science) or B.Sc. Only 10 per cent male as well as female teachers have B.ed. Most of the male as well female teachers appointed under the scheme are satisfied with their job. On the contrary all these teachers voiced their serious concern about the low salary they get in comparison with their fellow teachers.

Under the Modernisation Programme, government provided a one-time grant of Rs.4000/- for the purchase of scientific equipments. The list of items purchased by the Madarsas shows that required items were purchased. Proper receipts were maintained and accounts audited which make us to conclude that this ad-hoc grant was properly used by all Madarsas.

The teachers were enquired of their satisfaction about the type of courses of modern subjects. Most of them replied that they are satisfied with the course of modern subjects. Those teachers who expressed satisfaction about the course extended the arguments that (i) Course of Modern subjects is extensive, covers all required aspects, (ii) course is as per the I.Q. level of students, (iii) course is good enough to improve the knowledge of modern subjects and (iv) course is sufficient to prepare students for higher classes. Few of the teachers who expressed dissatisfaction about the content of course put forth the views that (i) course is not sufficient, (ii) differs from government schools, (iii) course level is poor (iv) and much emphasis on theology.

### 7.3 RECOMMENDATIONS:

On the basis of above conclusions, the following policy guidelines are recommended for the revitalisation of Madarsa education in Uttar Pradesh.

1. The Madarsa education has been experiencing a rejuvenation as per the changing needs and aspirations of the society. Therefore, a Madarsa is now to be understood as an institution of Muslims imparting education from primary to higher and advance level in the subjects as in vogue in other educational institutions. The teachings of Deeniyat tempered with the Scientific outlook and the medium of learning in the Muslims mother tongue will also be the important features.
2. An education system must provide quality education to its learners to prepare them for all round competition in the society. Here comes the dominant role of curriculum to fulfil the educational needs. There is no denying of the fact that Madarsa curriculum has been changing since last many years but the modifications still fall short of the genuine requirements of the society. Though the curriculum development is a serious exercise requiring considerable expertise, time and team work, however on

the basis of prevalent curriculum in sample Madarsas, we propose the following model to be adopted as a basis of preparing a comprehensive curriculum development plan for the modernisation of Madarsa education in U.P.

- (i) In Madarsa, the curriculum of Class I to VIII of the government schools may be adopted. Add the Deeniyat with modern Arabic. In some identified Madarsas, vocational training curriculum may also be introduced from class VI onward for training in job oriented skill/craft like tailoring, painting, electrician, television and radio mechanic etc. Such curriculum will take care of (i) imparting religious education which is considered the prime purpose of Madarsa education, (ii) secular, quality and competitive education and (iii) those students who drop-out to learn some craft/skill will be retained by the Madarsa education itself.

- (ii) At Munshi/Maulvi ad Alim levels, adopt the CBSC curriculum with national language Hindi and two languages Urdu and English along with Mathematics, Science (Physics, Chemistry and Biology) and Computer. All relevant lessons/issues of Social Studies/ Sciences may be put in Deeniyat like health, hygiene, environment etc.
  - (iii) Kamil should have three subjects of Deeniyat, Urdu and any one subject as prescribed in the Universities.
  - (iv) Fazil should only be a specialisation in Deeniyat.
3. Under the above scheme of curriculum designing, the additional requirement of teachers would be minimum which can be met by giving orientation or training to the exiting teaching staff. Even if some of teachers may be needed to teach the subjects like Science, these can be appointed by seeking grants from the



State Government, under the Modernisation Programme or even from the external agency like Islamic Bank etc.

4. Drop-out is a serious problem of Madarsa education. Muslims still recognise Madarsa as a centre of their religious education. Therefore a common Muslim send his child to Madarsa primarily to enable him to learn Koran and other religious rites and duties. When the child attains the age of 10+ years, he is taken out of Madarsa and put to learn some craft/skill like tailoring, mechanic etc. Hence if vocational training is attached with Madarsa education, drop-out can be checked. Some Madarsas preferably in Mofassil areas may be recognised for teaching and vocational training. However a linkage must always be maintained between these Madarsas and the Madarsas of higher studies because those students who are capable to pursue higher education may seek admission in Madarsas of higher studies. Keeping this in view, a new three-tier Madarsa education system may be visualised as under:

- (i) Madarsas imparting primary education (upto 8th standard) with vocational traning.
  - (ii) Madarsas imparting education equivalent to high school and intermediate.
  - (iii) Madarsas of higher stucies.
5. The comparative higher drop-out of girl students is mainly a attitudnal problem which can be tackled by awareness generation among Muslim masses. The Department of Minorities Welfare may identify some Madarsas through which a awarness campaign may be planned.
6. Our analysis has shown that around 16 per cent of total Madarsa stuents stay in hostels of Madarsas during their study. On an aveage 30 students per Madarsa are found to be the resident students. This estimate may increase in higher classes. These residents students are provided boarding and lodging facilities free of cost. Our view is that this free

resident system needs to be changed and those students who are financially better must pay for their boarding and lodging expenses.

7. The Madarsa students are not required to pay fee at present. This pattern is to be modified by way of persuading Madarsas to impose fee to be paid by students particularly at higher levels or on the lines with Government Schools.
8. The Madarsa Modernisation Programme also needs to be restructured in view of field realities. It is recommended that grants should be increased to appoint three teachers to teach Science, Hindi and English subjects. Mathematics teachers are already in Madarsas. The girls Madarsas should be given preference.
9. The state Madarsa Education Board should give priority and even launch a special drive to register the Niswan Madarsas (girls) to make them eligible for state grant. The Board may approach the Department of Minorities Welfare to provide substantial grant to these girls Madarsas for infrastructural development.

10. Keeping in view all the above recommendations, the basis question is that how the required modernisation or changes can be brought about in Madarsa education. The system is traditional and requires viability, respectibility and equal footing with other modern education system. It can not be just revamped by adding few subjects like Science and English and providing state funding support. There are Madarsa management, Maulvis/Maulans, Muslim community, muslim intellectuals and the state associated with Madarsa education in one form or other. It should be expected little from the Madarsa management or Maulvis/Maulans to usher in any significant change in this education system simple because they will remain interested to maintain monopoly over the system under the pretext of portraying these institutions meant only to preserve and propogate Islamic teachings and culture. The Muslim intellectuals can definitely help to create a conducive atmosphere in favour of desired changes. The role of state in

collaboration with the Muslim Community comes in the centre stage. The state Government, Department of Minorities Welfare should constitute (i) a Curriculum Development Committee (CDC) to draft a new curriculum for all classes of Madarsa education and (ii) a committee to study the problems of Madarsa education and examine the various ways to implement the new curriculum effectively. The members of these committees should be drawn from all those groups associated with Madarsa education. There may be apprehensions that such state initiatives may be interpreted as state intervention in the Minorities Religious Institutions. However during our field survey, we discussed the need of Madarsa modernisation with several Muslims, Madarsa managers, teachers, students, scholars and parents. Mostly all of them expressed the urgency of change that is needed in Madarsa education. We, therefore, do not perceive any problem if state-led efforts are geared up with the community support to make the system vibrant and revamped. The Muslim

community has now realised its economic backwardness as a consequence of its educational backwardness. It has to revitalise its education system to keep pace with the fast changing social and economic environment.

ANNEXURE-I: LIST OF MADARSAS/MAQTABS OF U.P. PROVIDED GRANTS BY THE GOVERNMENT UNDER THE MADARSA MODERNISATION PROGRAMME DURING 1995-96

DISTRICT	NAME OF THE MADARSA
1. BASTI	<p>1. Madarsa Haqqul Islam Maktab Arabia, Lalganj</p> <p>2. Madarsa Darul Uloom Ahle Sunnat Gulshan-e-Raza, Harayya.</p> <p>3. Madarsa Aljamiatul Subhania Tunia, Gulariha.</p> <p>4. Madarsa Arabia Ahle-Sunhat, Baharul Uloom, Khalilabad</p> <p>5. Madarsa Darul Uloom Ahle Sunhat, Kalwari.</p> <p>6. Madarsa Maktab Islamia, Nagar Bazar.</p>
2. SIDDHARTH NAGAR	<p>1. Madarsa Darul Uloom Ahle Sunnat Anwarul Islam, Mahadeva.</p> <p>2. Madarsa Jamia Kalimian Ahle Sunhat Ajizul Uloom, Loharsan.</p> <p>3. Madarsa Darul Uloom Ahle Sunnat Izharul Uloom, Arjee.</p> <p>4. Madarsa Aljamiatul Islamia Tilkahna, Shimpali Nagar.</p>
3. GORAKHPUR	<p>1. Madarsa Darul Uloom Hussania, Deewan Bazar.</p> <p>2. Madarsa Ziaul Uloom, Purana Gorakhpur</p>
4. AZAMGARH	<p>1. Madarsa Aljamiatul Islamia Asharafia, Sihhthi.</p> <p>2. Madarsa Tanveerul Uloom, Jiyanpur</p>

Annexure I Contd...

DISTRICT	NAME OF THE MADARSA
	3. Madarsa Madarsatul Banat, Mangranwan.
	4. Madarsa Afzalul Uloom, Daulatpur, Mehnagar.
	5. Madarsa Babul Ilm, Mubarakpur.
	6. Madarsa Aljamiatul Islamia Sunni, Gambhinanwan.
5. FAIZABAD	1. Madarsa Darul Uloom Bahar Shah, Hasunu Katra.
	2. Madarsa Makdoom Ashraf, Oriental College, Rasoolpur.
	3. Madarsa Jamiya Kadarfa Faizul Uloom, Sikandarpur.
6. GONDA	1. Madarsa Jamia Anwarul Uloom, Tulsipur.
	2. Madarsa Anware Millat, Chhitarpara.
	3. Madarsa Hanfia Hidaytul Uloom, Nawabganj.
	4. Madarsa Aljamiatul Gousiya, Utronia.
	5. Madarsa Ashrafal Uloom, Mehar, Utroula.
7. SULTANPUR	1. Madarsa Darul Uloom Madinatul Arabia, Dostpur.
8. FATEHPUR	1. Madarsa Shamsul Uloom, Sungaon.
9. JAUNPUR	1. Madarsa Imania Jasariya Arabi College.
	2. Madarsa Islamiya, Girdharpur.



DISTRICT	NAME OF THE MADARSA
	3. Madarsa Baiful Uloom, Chouray Madiyanhu.
	4. Madarsa Chashme Hayat Rewats Trilochan, Badagaon.
	5. Madarsa Rafiqul Islam, Goma Badshahpur.
	6. Madarsa Jamia Daru-Salam Shekhpur, Gopalapur.
10. MAU	1. Madarsa Mohammadia, Khedupura
	2. Madarsa Jamia Arabia Darul Hadees, Madanpura.
	3. Madarsa Darul Uloom Ahle Sunnat Shamsul Uloom, Ghosi.
	4. Madarsa Taibutul Uleman Jamia Amjadia, Ghosi.
	5. Madarsa Aljamiyatul Inaniyan Niswan, Aurangabad.
	6. Madarsa Faiz-e-am Niswan.
	7. Madarsa Danishgal-e-Niswan, Mohsinpur.
	8. Madarsa Alia Niswan
	9. Madarsa Darul Uloom Niswan, Kasimpura.
	10. Madarsa Sir Iqbal Public School.
	11. Madarsa Hanfia Ahle-Sunnat Baharul Uloom, Kheri Bagh.
	12. Madarsa Ziaul Uloom, Gontha.
	13. Madarsa Jamia Miftahul Uloom, Shahi Katra.

DISTRICT	NAME OF THE MADARSA
	14. Madarsa Ziaul Uloom Pura Maroof Kurthi, Jafarpur.
	15. Madarsa Faize Aam.
	16. Madarsa Alia Arabia.
	17. Madarsa Jameul Uloom Niswan.
11. MAHARAJGANJ	1. Madarsa Darul Uloom Arabia Hameedia, Panyara Khas.
	2. Madarsa Arabia Saiyadul Uloom, Iqma Depot Laxampur.
	3. Madarsa Darul Uloom Ishayatul Islam, Partawal.
	4. Madarsa Ajeezia Ishayatul Uloom, Ajrat Nagoar.
12. MIRZAPUR	1. Madarsa Arabia Iliftghat.
	2. Madarsa Islamia Garondi Adalhat.
13. GAZIPUR	1. Madarsa Jamia Karimia Karimpur Dildar Nagar
	2. Madarsa Bukhariya Fareedia Pakhanpur.
	3. Madarsa Darul Uloom Kadariya Daranwa Ahmed Teri Bazar.
14. PADROUNA	1. Mubarak Idara Darul Uloom, Parewatar.
	2. Madarsa Gousia Faizul Uloom, Mahirawa Tamkuhi.
	3. Madarsa Darul Uloom Anjuman Islamia Kasaya.
	4. Madarsa Islamia Faize-aam Balkudia.

DISTRICT	NAME OF THE MADARSA
15. VARANASI	<ol style="list-style-type: none"> <li>1. Madarsa Ahle-Sunnat, Bajardeeha</li> <li>2. Madarsa Arabia Maidnatul Uloom, Jalalipur.</li> <li>3. Madarsa Arabia Ziaul Uloom Kalchi Bagh.</li> </ol>
16. BALLIA	<ol style="list-style-type: none"> <li>1. Madarsa Darul Uloom Moisuul Islam, Ratsac.</li> <li>2. Madarsa Maifanul Uloom Dhanauti, Dhanauti Pura, Pachkhura.</li> </ol>
17. DEORIA	<ol style="list-style-type: none"> <li>1. Madarsa Islamia, Mahuray.</li> <li>2. Madarsa Arabia Anjuman Islamia, Madanpur.</li> </ol>
18. FARUKHABAD	<ol style="list-style-type: none"> <li>1. Madarsa Hayatul Uloom, Somikh.</li> </ol>
19. ALLAHABAD	<ol style="list-style-type: none"> <li>1. Madarsa Arabia Shahjahan, 163 Akbarpur</li> <li>2. Madarsa Nooriyan Niswan, 1053 B, Kareli Scheme.</li> <li>3. Madarsa Farhate Niswan, Mariya-deeh.</li> <li>4. Madarsa Habibiya Niswan, Lal-gopalganj.</li> <li>5. Madarsa Talimul-Quran.</li> <li>6. Madarsa Islamia Anwarul Uloom Mirza Ghalib Road.</li> <li>7. Madarsa Gousul Uloom, Gousia, Kareli.</li> <li>8. Madarsa Firdousul Islam Niswan, Bahadurpur.</li> <li>9. Madarsa Islahul Muslemin Aliganj, Kokiraj.</li> </ol>

DISTRICT	NAME OF THE MADARSA
	10. Madarsa Islahul Muslemeen Daulatpur, Aripurjeeta.
	11. Madarsa Muslemeen Urdu Medium School, Nain.
	12. Madarsa Hisamul Uloom Kasia Poorab.
	13. Madarsa Saiyadul Ulum Behka.
	14. Madarsa Habeebia Lalgopalganj.
20. BARABANKI	1. Madarsa Ansarul Uloom, Mohani, Jaidepur.
	2. Madarsa Boinul Islam Sudia Mau.
	3. Madarsa Arabia Salariya, Satrikh.
	4. Madarsa Aljamiatul Swalehot Jaidepur.
	5. Madarsa Islania School, Melaraig- ganj.
	6. Madarsa Eram Model Niswan School, Peerbatawan.
	7. Madarsa Jamia Arabia Noorul Uloom, Jaidepur.
	8. Madarsa Anwarul Uloom, Ram Nagar
21. KANPUR	1. Madarsa Anjuman Madarsa Jeenat- ul Islam, Amrodha..
	2. Madarsa Alzamiatul Gousia Kadiriya Shakuria, Bilhour.
	3. Madarsa Siddiquia Niswan School, Patkapur.
	4. Madarsa Drakishan Niswan School, Makhania Bazar.

DISTRICT	NAME OF THE MADARSA
22. UNNAO	5. Madarsa Islamic Girls School, Rajwi Road. 1. Madarsa Habibul Uloom, Sheetalganj.
23. LUCKNOW	1. Madarsa Farheen Muslim Educational And Welfare Welfare, Hussainpur. 2. Madarsa Eram Model Niswan, Baroodkhana. 3. Madarsa Darul Uloom Usmania Kakori. 4. Madarsa Darul Uloom Warsia Ujriyanwa, Gomti Nagar 5. Madarsa Siddiquia Islamic School, Mandouli. 6. Madarsa Eram School, Ramganj, Hussainabad. 7. Madarsa Ideal Girl School, Indira Nagar. 8. Madarsa Eram Model School, Rustam Nagar.
24. PRATAPGARH	1. Madarsa Maulana Azad-e-Dara-e-Sharkia.
25. SITAPUR	1. Madarsa Arabia Bhillia Krajiyara.
26. RAMPUR	1. Madarsa Jamiatul Uloom Furkania, Mistonganj. 2. Madarsa Darul Uloom Gulshan-e-Bagdad.
27. MORADABAD	1. Madarsa Jania Farookia Ajizul Uloom, Bhojpur. 2. Madarsa Sirajul Uloom, Sambhal. 3. Madarsa Darul Uloom Saiful Madaris, Amroha.

DISTRICT	NAME OF THE MADARSA
28. NAINITAL	1. Madarsa Nishatul Uloom 427 Aslana Nai Basti, Haldwani.
	2. Madarsa Niswan Arabia Khaitu- ssada, Indira Nagar, Haldwani.
29. JHANSI	1. Madarsa Azad Junior High School Pathshala.
	2. Madarsa Shakir Islamia Bundel- khand College, Bahar Ali-Goal Khidki.